To the most Excellent Prince, our moste deare Soueraigne Lorde, Kyng Edwarde the sixte, by the grace of God Kyng of England, Fraunce and Irelande, defender of the faith, and in erth vnder Christe, of the Churche of Englande and Irelande the supreme head.

O mercyfully dyd almightie God poure his manifolde beneites vpon hys people of Israell in the tyme of theyr deare Soueraigne Moses, that in consideracyon of so gracyous a god, who so louynglye had chosen them to himselfe afore all other people, done so greate thinges for them euen in the myddes amonge their enemies, so wonderfully deliuered them from the tyrannye of Egipte, so fatherlye noryshed them in the wildernesse, yea and not only gaue them the deare lyght of knowlege by o∫penyng vnto them his holy lawe, but also sent them suche a gouernor, as al boue al other Princes of the erth in his time (scripture witnessing the same) bare the name of faithfulnesse and louyng kyndnesse. (For as he was moste * feruente and erneste in the cause of God, so was he also moste gracyous to∫ward hys subiectes.) They, I saye considering such euident demonstracy∫ons of gods inestimable loue and fauor toward them, thought themselues moste bound (as the trueth was) euen of veray loue to serue hym agayne: whiche thing they notably declared, whan at the commaundement geuen them by theyr Soueraigne, they shewed them selues so willing, so glad, so cherefull, and so fre harted, to further the worke and settyng vp of the Tabernacle. To the whiche worke who so brought that he had, though it were but brasse, fyrre tre, or suche other thynges, farre vnder the estymacyon of golde, siluer or precious stone, was yet welcome and accepted for his unfa∫ned hert and good willes sake: As was also the poore wedow with her two mytes. For as the holy Apostle Paul witnesseth, yf the mynde be willynge, it is accepted, accordyng to that a manne hathe, not accordyng to that he hathe not.
Whiche cherefull readynes of minde in those subjectes, as it came onely thorowe the mocion of the holy gooste: Euen so dyd it greatlye reioyce the heart of noble Moses. In so muche that (as the texte sayeth) whan he sawe how vniformely they brought theyr gyftes, and endeuored them selues to perfourme every thing in the Tabernacle, according to the cōmaundement of the Lorde, he blessed them, that is to saye, commended and praised them for theyr labor: So well lyked he theyry doynges, and so well was he pleased withall. For suche godly prynces are so wedded to almighty god, so feruent in settinge forthe his honor, so ready to take paynes in redressing such thinges as are amysse, so desyrous to haue the house of god repayred, hys tabernacle set vp, his trewe seruice & worship restored, his people brought to the vnitie of faythe and loue in hym, and amonge them selues: that it is

cereful studye, deyle and pleasure to haue suche a louyng sorte of subjectes: who beholding and consideringe so greate godlynes and gracious disposition in theyr Soueraigne, muste nedes not onely aknowlage suche infinite kyndnesse of god in him, but also at the remembraunce thereof, lalboure and studie in theyr vocacion to shewe them selues agayne (and that gladlie) aswell thankefull to so mercifull a god, as obedient to so louynge a Prynce, and consequently of veray loue to serue them both, and to be charitibly disposed to theyr neigbours: yea moste willynge to brynge that they haue, to the furtherance of gods honoure, to the repayringe of his house, and to the edifiyng of his true congregacyon and church. And though some laboures of such true subjectes be but rude, homely and vnperfecte, yet proceade they of a mynde that is both willing to geue that it hathe, and desirous also to do more then it yet is able to do.

Your highnesse, as high and chiefe Admirall of the great nauy of the lord of hoostes amongst vs, Principall Captaine and gouernour of vs all vnder hym, the moste noble ruler of his shippe, euyn our most comfortable Noah, whom the eternal god hath chosē to be the bringer of vs vnto rest and quīetnesse in him: your most Royall Maiestie (I say) going before in your Imperiall ofice, & hauyng after you your most intierly beloued vncle the Lord Protectours grace with the residue of your highnes worthy counsailours, your nobilitie, your clargie, your deputies and officers in all estates, with al other youre louyng subjectes: hath set vp your sayle already, and is so well forward on your most godlie iourney (the gracious winde of the holy gost seruing you) that it maketh many a faithfull subiecte of youres, according as his calling requireth, to come after a good pase: yea and to be aswel oc|cupied as he canne, and to do as good seruyce vnder you as to him is possi|ble, within the feare of god and your graces obedience. Your Royall Maiestie: to whome the high gouernaunce of youre realmes and dominions is committed, being most godly occupied with the prudent and wholsome ad|uyce and ministerie, of your noble vncle and counsell,
continueth stil in stopling vp the gappes, that Antichriste and his false doctryne
hath made into the byneyarde of the Lorde: and to buyld agayne the walles of
hys house, whiche thorowe ydolatrie, superstycyon, euel custome, and horryble
abuses hathe bene broken downe. Truly youre noble actes and statutes, your
pro clamacions and iniuncions testifie the same. The godly Homelies and
no table worke of Erasmus Paraphrasis vpon the holy Euangelistes, if they be
distinctelye red, and practised with suche discrecion, as youre highnesse hathe
commanded, they are worthy to be compared to the ryche jewels, that Moses
vsed to the pleasaūt garnishing of the Tabernacle. And as for the sacred Byble
and volume of gods holy boke, set forth by your Maies|ties appoyntment, to be
dewly practised in all holy exercyses within your churches: like as it is the fayrest
floure of the garden & most precious perle of gods iewel house, euē so because
your Maiestie as gods high minister in y•behalfe, hath so graciously made vs
partakers therof, thow your most vertuous procedinges: we againe,
acknowlege our selves no lesse boūd to your Maiesty (as y• trueth is i dede) thē
y• Israelites were first, to their so|ueraigne Moses for brīging thē out of Egipt.
&c. & for setting vp of the tal|bernacle: And afterward, to noble king losias, not
only for restoring thē algaine

the boke of y• law that was cast aside, but also for abolishing so great ydolatrie
and sinne from among them. Who then would not be veray loth, to bryng
nothing to this moste excellent worke, wherin youre Maiestie so godly
proceadeth, like as youre moste noble father of moste famous memo|ry moste
valeauntly begonne?

Certes, when I loke behinde me, and call to remembraunce but euen the shorte
daies of my tyme: how sore we haue bene blynded, seduced and hindred from
the true waye of Christes doctrine: how strongly the wicked delusion of
Antichriste (according to S. Paules prophecie) hath preuailed: what sectes of
perdicion, what deuelishe doctrines, what straunge inuen|cions of corrupte
menne, what vayne pylgremages, what offerynges and lyghtes to stockes and
stones, what costly deckyng, lyckinge, censinge and worshipping of ymages, what
horrible abusing of gods holy sacramentes, and good creatures, with thousands
moe inconueniences, that moste wicked beast of Rome hathe brought specially
in to thyse youre realme: howe shamefully and presumtuously (euen after the
nature of proude Lucifer) he hathe vsurped the Imperiall power therof: how
horryblye he hathe abused the Maiestie of the kynges (your highnesse moste
noble progenitours) in this your realme of Englande: howe cruelly also and
vrueuerently he and his hathe dealete with theyr moste Royall personne: yea
and howe the•ishlye (vnder the colour of gods seruyce) he hath robbed both
them and theyr good herted subiectes of theyr substaunce & goodes: Thus my
moste deare soueraigne, when I remembre this moste lamentable case, wherein
your graces realme hath bene, and considre now againe on the other syde, the
moste pleasaunt shape and bewtiful face of the same (as conce•nyenge the deare knowlege of god in your Maiesties most gracious proceedinges) moste like vn
to the prosperous raigne of the blessed kinge losias, I fynde myselfe most dette bound (and so doe all other youre graces trewe subiec|tes esteme them selues without doubte,) not onely with all thankfulnesse moste humbly to embrace suche inestymable kyndnesse of God, but also to sprede the same abrode: and that in suche a godly and quyet sorte, as maye serue moste to the sainctifying
and halowing of hys holy name, to the fur|theraunce of hys kingdome, & to the encouraging of other men to increase in the knowlage of his good pleasure and will, and gladly to obeye the same.

Considering then that your Maiestie is in the saide most godlie worke of the Lordes Tabernacle all ready, youre worthy counsaillours, officers, seruauntes,
and other your heauenly endewed subjectes bothe of the clar|gie & of the laitie, bringing to the same, some gold, some siluer, some brasse, sum other presentes. &c. according to the measure of such giftes as Almigh|tie god hath richely reposed in them: youre trew and faithfull subjectes the Translatours and Printer
of this right fruteful volume, côteining the Pa|raphrasis of the famous Clarke Erasmus vpon the Epistles of the holy A|postles, moste humblye ofre vn|to your highnesse, their trewe and faithfull diligence herein: and that with such chereful
hertes, glad and good willes, as they trust youre Royall. Maiestie (after the ensample of noble Moses) will bothe blesse and graciously accepte: According as your prynceely benig|nitie can not but fauoure those that desyre none other wyse to spedhe thyr time, saue onely as may be moste to the glory of god, and to the
discharge of

the duties of the vnfayned loue and obedience, that they within hys feare, do owe to your grace.

The comfortable remembraunce of the whiche moste vertuous dispo|sicion in your Royall Maiestie: hathe greatly encouraged me (as I was de|syred) moste humblye to wryte thys little epystle vn|to the same: and not so muche to be afraied thus to doe, at the respecte of myne owne greate vn|worthynesse, as I was mouded therto thorowe the moste plentiful grace of almightye god and incomparable clemencye, whiche is so notablye placed in your highnesse. For all we your graces trewee, faythfull and loun\ghe subjectes that beholde and se, how lyke ye are vn|to the auncient Kynges and Princes, (as Moses, Isoua, Dauid, losaphat, Ezechias, losias, and such other,) in the moste rightfull and wholesome
administracion of your highe Imperiall office, can not, but as to oure greate conforte we finde it all rea|dy, euen so still to loke for like prosperous successe of welth & felicitie with increase and contynuaunce. Whiche in deede muste nedes ensue and folowe amongst vs, yf thorowe the wicked perswasyon of Sathan, and corrupte examples of the world, we our selues increase not in vnthankfulnessse.
As for your moste Royall Maiestie: like as it is called of God to thys supreme office of gouernyng his people, and enclyned by the moste blessed mocion of his holy spirite still to excute the same in al gracious wise: Euen so proceading therin, your highnesse may be assured, to haue the same most gracious defence from god, with like prosperous increase of his moste ex|cellent giftes, that the sayd noble kinges were partakers of. The eternall & euerliuing god, possessor of heavuen and erthe, strengthen and establish your highnesse in suche sorte as maye be moste to the glory of his holy name, to the increase of his kyngdome, to the cherefull perfourmynge of hys wyll, to the honour and quietnesse of your Maiestie: and fynallye to the conforte and welthe of all youre louynge subiectes.

Your Maiesties most hum|ble and faithfull subiecte Myles Couerdall.

Amen.

*A prologe vpon the Epistle of Sainct Paule to the Romaynes.*

F

Or as much as thys epistle is the principall and moste excellente parte of the newe testament, and moste pure Euangelion: that is to saye, glad tydinges and that we call Gospell: and also a light and a waye in vnto the whole scripture: I thinke it mete, that euery Christen man not only know it by rote and without the boke: but also exercyse hym selfe therein euermore continually, as with the dayly breade of the soule. No man verely can rede it to ofte, or studye it to well: for the more it is studyed the easier it is, the more it is shewed, the pleasanter it is, and the more groundely it is serched, the precyouser thynges are founde in it, so greate treasure of spirituall thynges lyeth hyd therin.

I will therfore bestowe my laboure and diligence thorow this lytel pre|face or Prologue, to prepare a waye in there vnto, so farforth as God shal geue me grace, and that it maye be the better vnderstande of euery man. For it hathe bene hetherto euyll darckened with gloses and wonderfull dreames of Sophisters, that no man coulde spie out the entent and meaning of it. Which neverthelesse yet of it selfe is a bryght lyght, and sufficient to geue light vnto all the scripture.

Fyrst we muste marke diligentle the maner of speaking of the Apostle, and aboue all thing know what Paul meaneth by these wordes, the Law, Syn, Grace, Faith, Righteousnes, Flesh, sprite, & such like, or els rede thou it neuer so ofte, thou shalt but lose thy labour. This word Law may not be vnderstand here
after the cōmune maner, & to vse Paules terme, after the maner of men or after mans waies: that thou wouldest say the law here in this place wer nothing but learning which teacheth what ought to be done & what ought not to be done: as it goeth with mans lawe where the law is fulfilled with outward workes only, though the herte be neuer so farre of. But God iudgeth the grounde of the heart, yea and the thoughtes and the secret monynges of the mynde, & therfore his lawe requyreth the grounde of the herte & loue from the botome therof, & is not contente with the outwarde worke onely: but rebuketh those workes most of all whiche spring not of loue, from the ground and low botome of the herte: though they ap|pere outward neuer so honest and good. As Christ in the Gospel rebuketh the Pharises aboue al other that were open sinners, and calleth them ypo|crites, that is to saye simulars and painted sepulcres. Which Pharises yet lyued no men so pure, as perteyning to the outewarde dedes and workes of the lawe: yea and Paul in the thyrd Chapter of hys epistle vnto the Philippians confesseth of hym selfe, that as touchyng the lawe he was suche a one as no man coulde complayne on, and notwithstanding was yet a murderer of the Christen, persecuted them, and formented them so sore, that he compelled them to blaspheme Christ, & was all together mercilesse, as many which now fayne outwarde good workes, are.

For this cause the .cxv. Psalme calleth all men lyars, because that no in anne kepeth the lawe from the grounde of the herte, nether can kepe it, though he appeare outward full of good workes.

For all men are naturally enclyned vnto euyl, and hate the lawe. We fynde in oure selues vnlust and tediousnes to do good, but lust and delecrate|ion to do euyl: Nowe where no fre lust is to do good, there the botome of the hert fulfilleth not the lawe, and there no doubte is also sinne, and wrath is deferued before God, though there be neuer so greate an outwarde shew and apperaunce of honest liuinge.

For this cause concludeth saynte Paule in the seconde Chapter, that the Iewes are al sinners and transgressors of the lawe, though thei make men beleue, thorow ypocrisy of outwarde workes, how that they fulfil the lawe, and sayeth that he onely whiche doeth the lawe, is righteous before God, meanyng therby that no man with outward workes fulfilleth the lawe.

Thou (ayeth he to the lewe) teachest, a mā should not breake wedlocke, & yet breakest wedlocke thy selfe. Wherin thou iudgest an other man, therin condemnest thou thy selfe, for thou thy self doest even the very same things which thou iudgest. As though he woulde saye, thou liuest outwardly well in the workes of the lawe, and iudgest them that liue not so. Thou teachest other menne, and seest a moote in an other mannes eye, but art not ware of the
beame that is in thyne owne eye. For though thou kepe the lawe outwardly
with workes, for feare of rebuke, shame and punnyshment, eyther for loue of
rewarde, vauntage and vayne glory: yet doest thou all without luste and loue
towarde the lawe, and haddest leuer a greate deale otherwise doe, yf thou
diddest not feare the lawe, yea inwardly in thine hert thou wouldest that there
were no lawe, no nor yet God, the auctor and vengear of the lawe, yf it were
possible: so paynefull it is vnto the to haue thyne thynge apetites refrayned, and to
be kepte downe.

Wherfore then it is a plaine conclusion, that thou from the ground and
bome of thine hearte, arte an enemy to the lawe: what preuayleth it now,
that thou teacheste an other man not to steale, when thou thyne owne selfe
arte a thefe in thyne hert, & outwardly wouldest faine steale yf thou durst?
though that the outward dedes abyde not alwaye behinde with suche
ipocrites and dissimulars, but breake forth amonge euen as an euyll scabbe
or a pocke cannot allwayes be kepte in with violence of medicine.

Thou teachest an other man, but teachest not thy selfe, yea thou woteste not
what thou teachest, for thou vnderstandest not the lawe a right, howe that it
cannot be fullfilled & satisfyed, but with an vnfained loue & affeccon, so
greately it cannot be fullfilled with outwarde dedes and workes onely.
Moreouer the lawe encreaseth synne, as he sayeth in the fyfte Chapter,
because that man is an enemye to the lawe, for as muche as it requyreth so
many thynges clene contrarie to his nature, whereof he is not able to fullyll
one ponte or title, as the lawe requireth it. And therfore are we more
prouoked, and haue greater lust to breake it.

For whiche causes sake he sayeth in the seuenth Chapter, that the law is
spirituall: as though he woulde saye, yf the lawe were fleshlye and but mans
doctrine, it myght be fullylld, satisfyed and stylded with outwarde dedes. But
nowe is the lawe gostly, and no man fullillett it, excepte that all that he doeth,
springe of loue from the botome of the hert. Suche a newe

herte and lusty corage vnto the lawe warde, canste thou neuer come by of
thyne owne strength and enforcement, but by the operacion and workinge of
the spirite.

For the spirite of God only maketh a manne spiritual and lyke vnto the lawe, so
that now henceforth he doeth nothinge of feare or for lucre or van[tages sake,
or of vayne glory, but of a fre hert, and of inwarde lust. The law is spirituall
and wil be bothe loued and fullyld of a spirituall harte, and therfore of
necessitie requireth it the spirite that maketh a mannes her fre, and geueth
him lust and courage vnto the lawe ward. Where such a spirite is not, there
remayneth synne, grudginge and hatred agaynste the lawe, which lawe
neuertheslesse is good, righteous and holy.

Acquaynte thy selue therfore with the maner of speaking of the Apostle, and let
this now sticke faste in thyne herte, that it is not bothe one, to do the dedes
and workes of the lawe, and to fulfyll the lawe. The worke of the lawe is, what
so euer a manne doeth or can do of his owne free wyll, of his owne proper
strength and enforsyng. Not withstandinge though there bee neuer o greate
workinge, yet as longe as there remayneth in the hearte, vnluste, tediousnes,
grudgyngye, grife, payne, lothsumnes, and compulsion toward the law, so long
are all the workes vnprofitable, lost, yea and damnable in the sight of God.
This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the
lawe shall no fleshe bee iustfyied in the sight of God. Hereby perceauest thou
that those sophisters are but deceauers, which teache that a manne maye, and
muste prepare him selfe to grace and to the fauoure of God with good workes,
before he haue the spirite and true faihte of Christe. Howe can they prepare
them selues vnto the fauoure of God, and to that whiche is good, when they
them selues can do no good, nor cannot once thinke a good thought or
consent to do good, the deuyl pos sessing their hetres, myndes and thoughtes
captiue at his pleasure? Canne those workes please God thyndest thou, whiche
are done with grye, payne and tediousnes, with an euyll wyll, with a contrary
and grudgyng mynde? O holy saynte Prosperus, how myghtely with the
scripture of Paul, dydst thou confound this heresie, aboute (I trowe) a
twelue hundred yeares a goo, or there vpon.

To fulfill the lawe, to do the workes therof, and what soeuer the lawe
commaundeth, with loue, lust, and inwarde affeccion and delectacion: and to
lyue godly and wel, frely, wyllingly, and without compulsion of the lawe, even
as though there were no lawe at all: Such lust and free libertie to the lawe,
cometh onlye by the workynge of the spirite in the herte, as he saieth in the
fyrst Chapter.

Nowe is the spirite none other wise geuen then by faihte onely, in that we
beleue the promises of God, without wauering, how that God is true, and wyll
fulfyll all his good promyses towarde vs for Christes bloudes sake, as it is
playne in the i. Chapter. I am not ashamed (sayeth Paul) of Christes gladde
tydynges, for it is the power of God vnto saluacion to as many as beleue. For
tagonce and together even as we beleue the glad tydynges preached to vs, the
holy goste entreth into our hetres, and lowseth the bondes of the deuyl,
whiche before possessed o••e hetres in captuittie, & helde them that we
coulde haue no lust to the will of God in the lawe. And as the spirite commeth
by fayth only, even so faythe commeth by hearygne
the worde or glad tydynges of God, when Christe is preached how that he is Gods sonne and man also, dead and risen again for our sakes: as he saith in the .iii.iii. and .x. Chapters. All our iustifying then commeth of fayth, and fayth and the spirite come of God and not of vs.

When we saye, faythe bringeth the spirite, it is not to bee vnderstande, that faith deserveth the spirite, or that the spirite is not present in vs before fayth. For the spirite is euer in vs, and faythe is the gyfte and working of the spirite. But thorow preaching the spirite beginneth to worke in vs. And as by preachinge the lawe, he worketh the feare of God, so by preachynge the glad tydinges, he worketh faythe. And nowe when we beleue and are come vnder the couenaunt of God, the are we sure of the spirite, by the pro|myme of God, and then the spirite accompaineth fayth inseperable: and we begynne to fele his workinge. And so faythe certifeyth vs of the spirite, and also bringeth the spirite with her, vnto the workynge of all other gyftes of grace, and to the working oure of the rest of our saluacion, vntill we haue all to gether ouercome synne, death, hell and Satan: and are come vnto the euerlastynge lyfe of glory. And for thys cause saye we: faythe bryngeth the spirite.

Hereof commeth it, that faythe onely iustifieth, maketh righteous, and fulfilleth the law: for it bryngeth the spirite thorow Christes deserynges, the spirite bryngeth luste, looceth the hert, maketh him free, setteenth him at libertie, and geueth him strength to worke the dedes of the lawe with loue, euen as the lawe requireth. Then at the last out of the same faythe so workinge in the herte, springe all good workes by their owne accord. That meaneth he in the thyrde Chapter: for after he hath cast awaye the workes of the lawe, so that he soundeth as though he woulde breake and disanull the lawe thorow faythe: he aunswereth to that myght be layde agaynste, saying: we destroy not the lawe thorow faythe: but mayntyene, further, or stablyshe the lawe thorow faythe. That is to saye, we fyllye the lawe thorow faythe.

Synne in the scripture is not called that outwarde worke onely committed by the body, but all the whole busynes and what soever accompanyeth, moueth or stereth vnto the outwarde dede, and that whence the wor|kes springe: as vnbeliefe, prones and redines vnto the dede in the ground of the herte, with all the powers, affections and appetytes, wherwith we can but synne. So that we saye, that a man then sumeth, when he is caried awaye hedlonge into synne, all to gether as muche as he is of that poyson, inclynacion and corrupte nature, therin he was conceyued and borne. For there is none
outwarde synne committed, excepte a manne be caryed alwaye all together, with lyfe, soule, herte, bodye, luste and mynde therunto. The scripture loketh singularly vnto the herte and vnto the rote and originall fountayne of all synne, whiche is vnbelefe in the botome of the herte. For as faythe onely iustifieth and bryngeth the spirite and luste vnto the outwarde good workes, euen so vnbelefe only damneth and kepeth out the spirite, prouoketh the fleshe, and stereth vp luste vnto the euyll outwarde workes, as happened to Adam and Eua in Paradise. Genesis .iii.

For this cause Christ calleth synne vnbelefe, and that notably in the .xvi. Chapter of sainct Iohn. The spirite sayeth he, shall rebuke the worlde of synne, because they beleue not in me. And Iohn .viii. he sayeth: I am the lyght of the world. And therfore in the .xii. of Iohn he byddfeth them while they haue light, to beleue in the light, that ye may be the chyldren of light: for he that walketh in darkenes witeth not whither he goeth. Nowe as Christ is the light, so is the ignoraunce of Christ that darkenes wherof he speakeyth: in whiche he that walketh, witeth not whither he goeth: that is, he knoweth not howe to worke a good worke in the syght of god, or what a good worke is. And therefore in the .ix. he sayeth, as longe as I am in the worlde, I am the lyght of the worlde: but there cometh nyght when no manne can worke: which nyght is but the ignoraunce of Christ, in which no man can se to do any worke that pleaseth God. And Paul exhorteth, Elphesi .iii. that they walke not as other hethen whiche are straungers from the lyfe of god, thorow the ignoraunce that is in them. And agayne in the same Chapter. Put of (saieth he) the olde man whiche is corrupt thorowe the lustes of erroure, that is to saye ignoraunce. And Rom .xiii. Let vs caste away the dedes of darckenes: that is to say, of ignoraunce & vnbeleue. And i. Pet .i. Fassion not your selues vnto youre olde lustes of ignoraunce. And .i. Iohn .ii. He y* loueth his brother dwelleth in light: & he that hateth his brother walketh in darkenes, and witeth not whither he goeth, for darcknes hathe blynded his eyes. By lyght he meaneth the knowledge of Christ, and by darckenes, the ignoraunce of Chryste. For it is imposyble that he that knoweth Christe truly, shoulde hate his brother.

Furthermore, to perceaue this thing more clearly, thou shalt vnderstande, that it is impossible to sinne any synne at all, excepte a man breake the first commaundemente before. Nowe is the first commaundement deuyded in|two verses: Thy Lorde God is one God, and thou shalt loue thy Lorde God with al thine heart, with al thy soule, with al thy power, & with al thy might. And the whole cause why I synne against any inferiour precepte, is that this loue is not in mine hearte: for wer this loue wrytten in my heart, and were full and perfecte in my soule, it would kepe mine heart from con|sentinge vnto any synne. And the whole and onely cause why thyss loue is not wrytten in our...
heartes, is that we beleue not the fyreste parte, that our Lorde God is one God. For wist I what these wordes, one Lorde and one God meaneth: that is to saye, yf I vnderstode that he made all, and ruleth all, and that what soever is done to me, whether it bee good or bad, is yet his will, and that he onely is the Lorde that ruleth and doeth it: and wist thereto what this worde myne meaneth: that is to saye, yf myne heart beleued and felte the infinite benefytes and kyndenes of God to me warde, and vnderstode and ernestly beleued the manyfolde couenauntes of mercy, wherwith God hathe bounde him selfe to be mine, wholy and all together, with all his power, loue, mercye, and might, then shoulde I loue him with all myne heart, soule, power, and myght, and of that loue euer kepe his commaundementes. So se ye now that as faythe is the mother of al good{ines and of al good workes, so is vnbelefe the grounde and rote of all euyll, and all euyll workes.

Finally, yf any man, that hath forsaken sinne and is converted to put hys trust in Christe, and to kepe the lawe of god, doth fall at a time: the cause is, that the fleshe thorowe negligence hathe choked the spirite, and oppressed her, and taken from her the foode of her strength: whiche fode is her meditacion in God and in his wonderfull dedes, and in the manyfolde couenautes of his mercye.

Wherfore then before all good workes, as good frutes, there muste ne{des be faythe in the heart whence they springe. And before al bad dedes, as bad frutes, there muste be vnbelefe in the hearte, as in the roe, fountayne, pith and strength of all synne. Which vnbelefe and ignoraunce is called the head of the serpent and of the olde dragon, which the womans seed Christ, must treade vnder fote, as it was promysed vnto Adam.

Grace and gyft haue this difference. Grace properly is Goddes fauoure, beneuolence or kinde mind, which of his owne selfe, without desecuyng of vs, he beareth to vs: wherby he was moued and enclined to geue Christ vn{to vs, with all his other gyftes of grace. Gyfte is the holy goost & his wor{king whome he powreth in to the heartes of them, on whome he hath mer{cy, and whome he fauoureth. Though the gyftes of the spirite encrease in vs daylye, and haue not yet their full perfeccion: yea and though there re{mayne in vs yet euyil lustes and synne whiche fight against the spirite, as he sayeth here in the .vii. Chapter, and in the .v. to the Galathians, and as it was spoken before in the .iii. Chapter. of Gene. of the debate betwene the womans seed, and the sede of the serpent: yet neuerthelesse Gods fauoure is so great, and o strong ouer vs for Christes sake, that we are counted for full whole and perfecte before God. For Goddes fauour towardes vs, de{uydeth not her selfe, encreasinge a lytell and a lytell, as do the gyftes, but receaueth vs whole and al together in full loue for Christes sake, our inter{cessor and mediatour, and because that the gyftes of
the spirite and the battle betwene the spirite and euyl lustes, are begunne in vs al ready.

Of this now vnderstandest thou the vii. Chapter. where Paul accuseth him selfe as a synner, and yet in the viii. Chapter sayeth, there is no damnaeiio to them that are in Christ, and that because of the spirite, and because the giftes of the spirite are begunne in vs. Sinners we are because the fleshe is not full kyld and mortified. Neuerthelesse in as muche as we beleue in Christ, and haue the earnest and beginning of the spirite, and woulde fayne be perfecte, God is so lounge and fauourable vnto vs, that he will not loke on suche synne, nether will counte it as sinne, but will deale with vs according to our belefe in Christ, and according to his promyse, which he hath sworne to vs, vntyll the synne be full slaine and mortified by deathe.

Faythe is not mans opynyon and dreame, as some ymagin and fayne, when they heare the storie of the gospell. Which when they se that there folow no good workes nor mendement of liuyng, though they heare, & yet can bable many things of fayth, then they fall from the right waye and saye, fayth only iustifyeth not, a manne must haue good workes also, yf he will be righteous and safe. The cause is, when they heare the Gospell or glad tydinges, they fayne of theyr owne strength certayne ymagynacyons and thoughtes in theyr hertes, saying: I haue hearede the Gospell, I remembre the storie, o I beleue. And that they counte righte faythe, which neuerthelesse as it is but mans ymaginacion and faininge, euens so profiteth it not, nether folow there any good workes or mendement of liuyng.

But right fayth is a thinge wroughte by the holy gooste in vs, whiche chaungeth vs, turneth vs in to a newe nature, and begetteth vs a newe in God, and maketh vs the sonnes of God, as thou redest in the fyrfst of Iohn, and killeth the olde Adam, and maketh vs altogether newe in the hearte, mynde, will, lust and in al oure affeccions and powers of the soule, the holy gost euer accompanying her and rulinge the hearte. Faith is a liuely thing, mightie in working, valiant and stronge, euer doing, euer frutefull, so that it is vnpossible that he whiche is endued therewith, shoulde not worke alwayes good workes without ceasing. He axeth not whether good workes are to be done or not, but hath done them all redy, ye mention be made of them, and is all waye doinge, for suche is his nature: nowe quicke faithe in his herte and liuely mouinge of the spirite drie him and stere him therevnto. Whosoeuer doeth not good workes, is an vnbeleuynge person and faythslesse, and loketh round about, gropinge after fayth and good workes, & wotteh not what fayth or good workes meane, though he babil neuer so many thinges of fayth and good workes.
Faithe is then a liuely and stedfast truste in the fauoure of God, where\|with we committ\|e oure selues all together vnto God: and that truste is so surely grounded and stycketh so faste in our heartes, that a manne woulde not once doute of it, though he shoulde dye a thousande tymes therfore. And suche trust wrought by the hooly goost throughe faith, maketh a man glad, lusty, cherefull and true herted vnto God and to all creatures. By the meanes whereof, willingly and without compulsion he is glad and redy to do good to every man, to do seruice to every man, to suffer all thinges, that God may be loued and praysed, which hathe geuen him suche grace: so that it is impossible to separat good workes from fai\|the, eu\|en as it is im\|possible to seperate heere and burninge from fyre.

Therfore take hede to thy sel\|fe, and beware of thine owne fantasies and yimaginacions, whiche to iudge of faith and good workes will s•me wyse, when in dede they are starke blinde and of al thinges most folysshe. Praye God that he wyll witesafe to worke faith in thyne herte, for else shalt thou remaine euermore faithlesse, fayne thou, ymagin thou, enforce thou, wrastle with thy sel\|fe, and do what thou wilt or canst.

Righteousnes is euen suche fayth, and is called Goddes righteousnes, or righteousnes that is of valoure before God. For it is Goddes gyfte, and it altereth a man and chaungeth him to a newe spirituall nature, and malketh him fre and liberall to paye every manne his duetie. For thorow faith is a manne purged of his sinnes, and obteineth luste vnto the lawe of God, wherby he geueth God his honour, and paieth him that he oweth him, and vnto men he doeth seruice willingly wherwith soeuer he can, and payeth every man his dutie. Such righteousnes can nature, fre will and our owne strength neuer bring to passe. For as no mā can geue him selfe fayth, so can he not take away vnbe\|fe: howe then can he take away any thyng at all? Wherfore all is false ypocrisy & syn, what soeuer is done without faith, or in vnbe\|fe, as it is euident in the .xiii. Chap. vnto y• Romains, though it a\|pere neuer so glorious or beautifull outwardes. Flesh & spirite mayst thou not here un\|derstand, as though flesh were only that which pertaineth vnto vnchastitie, & the spirite that whiche inwardly pertaineth to the hearte: but Paul calleth flesh here, as Christ doth Iohn .iii. Al y\|^ is borne of flesh, y\|^e is to

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Chap. vnto the Galathians, wher Paul numbreth worship|ping of ydols, witchecrafte, enuy and hate, amonng the dedes of the fleshe: and by the .viii. vnto the Romaynes, where he sayeth that the lawe by the reason of the fleshe is weake. Whiche is not vnderstande of vnchastitie onely, but of all sinnes, and moste specially, of vnbelefe whiche is a vice moste spirituall, and ground of all sinnes.

And as thou callest him, which is not renewed with the spirite and borne againe in Christ, flesh, and all his dedes, euen the very mocions of his heart and minde, his learning, doctrine & contemplacion of hie thinges, his prea|chinge, teaching and study in the scripture, bildinge of churches, foundinge of abbeys, geuyng of almes, masse, mattence & whatsoeuer he doth, though it seme spirituall & after the lawes of God: So contrary wyse call him spi|rituall which is renewed in Christ, and al his dedes which springe of faith, seme they neuer so grosse, as the washynge of the disciples fete, done by Christ, and Peters fishing after the resurreccion, yea and all the dedes of matrimony are pure, spirituall, yf they procede of fayth, and whatsoeuer is done with i the lawes of God, though it be wrought by the body, as the very wiping of shoes & such lyke, how soeuer grosse they appeare outward. Without suche vnderstandyng of these wordes, canste thou neuer vnder∣stande this epistell of Paul, nether any other place in the holy scripture. Take hede therfore, for whosoeuer vnderstandeth these wordes otherwise, the same vnderstandeth not Paul, whatsoeuer he bee. Nowe will we prepare oure selues vnto the epistle.

For as muche as it becometh the preacher of Christes glad tydynges, fy rst thorowe openinge of the lawe to rebuke all thinges, and to proue all thinges synne, that procede not of the spirite and of fayth in Christ, and to proue all men sinners and children of wrath by inheritaunce, and how that to synne is theyr nature, and that by nature they cannot otherwise do then to synne, and therwith to abate the pryde of man and to brynge hym vnto the knowledge of him selfe, and of his miserye and wretchednes, that he might desire helpe: Euen so doeth saynct Paul, and beginneth in the fyrst Chapter to rebuke vnbelefe and grosse synnes whiche all men se, as ydola|trye, and as the grosse synnes of the hethen were, and as the synnes nowe are of all them whiche liue in ignorance without fayth, and without the fa|uoure of God, and sayeth: The wrathe of God of heauen appereth thorow the Gospell vpon all men for their vngodlynes and vnholye liuynge. For though it be knownen and dayly vnderstande by the creatures, that there is but one God, yet is nature of her selfe, without the spirite & grace, so cor|rupt & so poisoned, that men nether can thanke him, nether worshippe him,

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nether geue him his due honour, but blinde them selues & fall without cea|sing into worse case, euen vntyll they come vnto worshyppyng of ymages, and
workyng of shamefull synnes which are abominable and agaynst na\|ture, and moreouer suffre the same vnrebuked in other, hauing delectacion and pleasure therin.

In the .ii. Chapter he proceadeth further, and rebuketh all those holye people also whiche without luste and loue to the lawe, lyue well outwardly in the face of the worlde, and condemne other gladly, as the nature of al ypocrites is, to thinke them selues pure in respecte of open sinners, and yet hate the lawe inwardly, and are full of couetousnes and enuye, and of all vnclennes, Mat .xxiiij. These are they whiche despise the goodness of God, and according to the hardenes of theyr heartes, heape together for them selues the wrath of God. Furthermore saynct Paul as a true expounder of the lawe, suffreth no man to be without sinne, but declareth that al they are vnder synne whiche of fre wil and of nature will liue well, and suffreth them not •o be better then the open synners, yea he calleth them harde her\|ted and suche as cannot repente.

In the .iii. Chapter he mingleth both together, both the Iewes and the gentiles, and sayth that the one is as the other, both sinners: & no difference betwene them, saue in this onelye, that the Iewes had the worde of God committed vnto them. And though many of them beleued not theron, yet is goddes trueth and promise thereby nether hurte nor minished: and he talketh in hys waye and allegeth the sayinge of the .L. Psal. that God myght abyde true in hys woordes and ouercome when he is iudged. After that he returneth to hys purpose agayne, and proueth by the scripture that all men without difference or excepcion are synners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to vttuer and to declare synne onely. Then he beginneth and sheweth the righte waye vnto rightewesnes, by what meanes men must be made righteous and safe, and sayeth: They are all synners and without praye before God, and muste without their own deseruinges be made righteous thorow faith in Christ, whiche hath the deserued suche ryghteousnes for vs, and is become vnto vs Goddes mercy stole for the remission of synnes that are paste, therby pro\|uing that Christes righteousnes which commeth on vs thorow fayth, hel\|peth vs onely. Whiche righteousnes sayeth he is now declared thorow the gospell, and was testified of before by the lawe and the Prophetes. Fur\|thermore (sayeth he) the lawe is holpe and furdered thorow fayth, though that the workes therof with al theyr boste are brought to nought, and pro\|uied not to iustifye.

In the .iii. Chapter (after that now by the .iii. fyrste Chapters, the sin\|nes are opened, and the waye of faythe vnto rigteousnes layde) he begin\|neth to aunswere vnto certayne obiecions and caullacions. And fyrste he putteth forthose blynde reasons, whiche commonlye they thay that wilbe iustified by their owne woorkes, are wont to make when they heare that faythe onelye without woorkes iustifyeth, sayinge: shall menne do no good woorkes: yea and yf faythe onelye iustifyfe, what nedeth a manne to studye for to do good woorkes? He putteth forthose therfore Abra\|ham for an ensample, sayinge: What dyd Abraham with hys woorkes?
was al in vaine? came hys workes to no profyte? And so cōcludeth that Abrahams without & before all workes was iustified and made ryghteous. In so muche that before the worke of circumcysion he was praysted of the scripture and called ryghteous by his fayth onely, Genelis .xv. So that he dyd not the worke of circumcision for to be holpe therby vnto ryghteousness, which yet God cōmaunded him to do, and was a good worke of obedience: So in lyke wyse no doute none other workeis help any thing at all vnto a mans iustifyinge: but as Abrahams circumcision was an outewarde signe whereby he declared his righteousnes which he had by faith, and his obedience and redynes vnto the wyll of God, euen so are all other good workes outwarde signes and outewarde frutes of fayth and of the spirit, which iustifie not a man, but that a man is iustifyed alredy before God inwardly in the herte, thorowe faythe, and thorowe the spirite purchased by Christes bloud.

Herewith nowe stablysheth Saynte Paul his doctryne of fayth afore rehearsed in the .iij. Chapters, and bringeth also testimony of Dauid in the xiiij. Psalme, whiche calleth a manne blessed, not of workes, but in that hys synne is not reckened, and in that faythe is imputed for ryghteousnes, though he abyde not afterwarde without good workes, when he is once iustified.

For we are iustified, and receaue the spirite for to do good workes, neithere were it otherwyse possible to do good workes, except we had fyrste the spirite.

For how is it possible to do any thynge well in the sight of God, while we are yet in captuittie and bondage vnder the deuyll, and the deuyll pos|sesseth vs all together and holdeth our hertes, so that we cannot ones consent vnto the wil of God. No man therfore can preuent the spirite in doing good: but the spirite must fyrste come and wake hym out of hys slepe, and with the thunder of the lawe feare him, and shewe him hys miserable es|tate and wretchednes, and make him abhorre and hate him selve, and to de|syre helpe: and then conforte hym againe with the pleasant rayne of the Gospell, that is to saye, with the swete promyses of God in Christe, and stiere vp fai\the in hym to beleue the promises. Then when he beleueth the promises, as God was mercifull to promyse, so is he true to fulfyll them, and will geue hym the spirite and strength, bothe to loue the wil of God, and to worke thereafter. So se we that God onelye (whiche according to the scripture worketh all in all things) worketh a mans iustifyinge, sal|uacion and healthe, yea and powreth fai\the and belefe, lust to loue goddes will, and strength to fulfill the same, into vs, euen as water is powred into a vessell, and that of his good will and purpose, and not of our deseruings and merites. Goddes mercy in promisinge, and trueth in fulfilling his promises saueth vs, and not we our selues. And therfore is al laude, praise and glory, to bee geuen vnto God for hys mercy and trueth, and not vnto vs for oure merites and deseruings. After that he stretcheth hys
ensample out agaynste all other good workes of the lawe, and conclueth that the Iewes cannot be Abrahams heyres because of bloude and kynred onely, & much lesse by the workes of the law, but must inherey Abrahams fayth, if they wilbe the right heires of Abrahā: for as much as Abrahā before the law, both of Moses and also of circumcisio, was thorow faith made righ\teous, & called the father of all them that beleue, & not of them that worke. Moreouer the law causeth wrathe, in as much as no man can fulfil it with loue and usie. And as longe as suche grudgynge, hate and indignacyon algaynst the lawe remayneth in the herte, and is not taken awaye by the spi\rite that commeth by fayth, so longe (no doute) the workes of the lawe, declare evidently that the wrath of God is vpon vs, and not fauoure. Wher\fore faythe onely receyueth the grace promysed vnto Abraham. And these ensamples were not written for Abrahams sake onely (sayeth he) but for ou•es also, to whom yf we beleue, faythe shalbe rekened lykewyse for righ\teousnes, as he sayth in the ende of the Chapter.

In the v. Chapter he commendeth the frutes and workes of faythe, as are peace, reioysing in the conscience, inwarde loue to God and man: more\ouer boldnes, trust, confydenyce and a strong and a lusty mynde and stedfast hope in tribulacion and sufferynge. For all suche folowre, where the ryghte fayth is, for the aboundaunte graces sake and gyftes of the spirite, whiche God hathe geuen vs in Iesu Christe, in that he gaue him to dye for vs yet his enemyes. Nowe haue we then, that faythe only before al workes iustifyyth: and that it foloweth not yet therfore that a man shoulde do no good workes: but that the righte shapen workes abye do not behynde, but accomplanye faythe, euyn as brughtnes doth the sunye, and are called of Paul the frutes of the spirite: where the spirite is, there it is alwaies somer, and there are alwaies good frutes: that is to say, good workes. This is Pauls order, that good workes springe of the spirite, the spirit commeth by faith, and fayth commeth by hearing the worde of God, when the glad tydinges and promises which God hath made to vs i Christ, are preached truly, and receaued in the grounde of the hearte without wauering or douteynge, af\ter that the law hath passed vpō vs & hath damned oure consciences, where the word of God is preached purely and receaued in the hert, there is faith and the spirite of God, and there are also good workes of necessite when soeuer occasion is geuen: where goddes worde is not purely preached, but mens dreames, tradicions, ymaginacions, inuencions, ceremonies and sulpersticion, there is no faythe, and consequeently no spirite that commeth of God. And where Goddes spirite is not, there can be no good workes, euyn as where an apple tre is not, there can growe no apples, but there is vnbel\lefe, the deuels spirite and eyll workes. Of thys Goddes spirite and his frutes haue oure holy ypocrites not once knownen, nether yet tasted howe swete they are, though they fayne many
good workes of theyr owne ymalginacions, to be iustified with all, in whiche is not one crum of true faythe or spirituall loue, or of inwarde ioye, peace and quyetnes of conscience, for as muche as they haue not the worde of God for them, that such woorkes please God, but they are euyn the rotten frutes of a rotten tre.

After that he breaketh forth, and runneth at large, and sheweth whence bothe synne and righteousnes, deathe and lyfe come. And he compareth A|dam, and Christe together, thus wyse reasonye and dysputynge, that Christe muste neades comme as a seconde Adam, to make vs heyres of hys ryghtewesnes, thorowe a newe spyrytuall byrthe, without oure deseruynges: euen as the fyrste Adam made vs heyres of synne, thorowe

the bodely generacyon, without oure deseryuing. Whereby is evidently knowen and proued to the vtermost, that no man can bring him self out of synne vntoo righteousnes, nomore then he coulde haue withstande that he was borne bodely. And that is proued herewith, for as muche as the very lawe of God, whiche of right shoulde haue holpe, ye any thinge could haue holpen, not onely came and brought no helpe with her, but also encreased synne, because that the euyll and poysoned nature is offended and vtterly displeased with the lawe, and the more she is forbyd by the lawe, the more is she prouoked and set a fyer to fulfill and satisfye her lustes. By the lawe then we se clerely that we must nedes haue Christe to iustifie vs with his grace, and to helpe nature.

In the .vi. Chapter he setteth forth the chiefe and principal worke of faith, the battaill of the spirite against the fleshe, howe the spirite laboreth and enforseth to kyll the remnaunt of syn and ••• whiche remaine in the fleshe, after our iustifiying. And this chapter teacheth vs, that we are not so free from synne thorowe faythe, that we shoulde hence forth go vp and downe ydle, carelesse, and sure of our selues, as though there were nowe no more synne in vs: yes ther is sin remaining in vs, but it is not rekened, because of faith, & of the spirite which fight against it. Wherfore we haue ynoth to do all oure lifes longe, to tame our bodies, and to compell the membres to obey the spirite, and not the appetites, that thereby we myght be like vntoo Christes death & refurrecciō, and might fulil our baptisme, which signifieth the mortifyinge of synnes, and the newe life of grace. For this battayle ceaseth not in vs vntill the last birthe, and vntill that sinne be vtterly staine by the death of the bodye.

This thing (I meane to tame the body and so forth) we are able to do (sayeth he) seyng we are vnder grace, and not vnder the lawe: what it is, not to be vnder the lawe, he hym selfe expoundeth. For not to be vnder the lawe is not so to be vnderstande, that evry manne maye do what him lus|teth. But not to be vnder the lawe, is to haue a free hearte renewed with the spirite, so that thou hast lust inwardly of thyne own accorde to do that which the law
commaundeth, without compulsion, yea though there were no lawe. For grace, that is to saye Goddes fauoure, bryngeth vs the spirit, and maketh vs to loue the lawe: so is there now no more synne, neyther is the lawe nowe any more agaynst vs, but at one, and agreed with vs, and we with it.

But to be vnnder the lawe, is to deale with the workes of the lawe, and to worke without the spirite and grace for so longe no doubte synne rayg\neth in vs thorow the lawe, that is to saye, the lawe declareth that we are vnnder synne, and that synne hath power and dominion ouer vs, seyne we cannot fulfyll the lawe, namely within the hearte, for as muche as no man of nature fauoreth the lawe, consenteth there vnto, and deyltethe therein. Which thyng is exceeding great synne, that we cannot consent to the law, which lawe is nothyng els saue the will of God.

This is the ryght fredome and libertie from sinne, and from the lawe wherof he writeth vnto the ende of thys Chapter, that is a fredome to do good onelye with luste, and to lyue well without compulcyon of the lawe: wherfore thys fredome is a spirituall fredome, whiche destoyeth

not the lawe, but ministreth that whiche the lawe requyreth, and where\• with the lawe is fulfylled: that is to vnderstande, luste and loue, wherewith the lawe is stylled and accuseth vs no more, compelleth vs no more, nether hathe ought to craue of vs any more. Euen as though thou were in dette to an other man, and were not able to paye, two maner wayes myghtest thou be lowsed. One waye, yf he woulde require nothyng of the, and breke thyne obligacion. An other waye, yf some other good man woulde paye for the, and geue the as much as thou myghtest •ar•s•ie thyne obligacion with all. Of this wyse hathe Christe made vs fre from the lawe, and therfore is this no wylde leshely libertie, that shoulde do nought, but that doeth all thinges, and is fre from the crauyng and decre of the lawe.

In the .vij. Chapter he confyrmeth the same with a similytude of the state of matrimony. As when the husband dyeth, the wyfe is at her liber|tie, and the one looced and departed from the other, not that the woman should not haue power to mary vnto an other man, but rather now fyrst of all is she fre, and hath power to mary vnto an other man, which she coulde not do before, tyll she was looced from her fyrst housband: Euen so are our consciences bound and in daunger to the law vnder old Adam the flesh, as long as he liueth in vs. For the law declareth that our hertes are bounde & that we cannot disconsent from him. But when he is mortifyed and kylled by the spirite, then is the conscience fre and at lybertye: not so that the conscience shall nowe nought do, but now fyrst of al cleueth vnto another, that is to were Christ, and bringeth forthe the frutes of lyfe. So •ow to be vn|der the lawe, is not to be
able to fulfyll the lawe, but to be detter to it, and not able to paye that whiche
the lawe requyreth. And to be looce from the lawe, is to fulfyll it and to pay
that which the lawe demaundeth, so that it can nowe hence forth are thee
nought.

Consequently Paul declareth more largely the nature of synne and of the lawe,
how that thorow the lawe synne reuiueth, moueth hir selfe, and gathereth
strength. For the old man and corrupt nature, the more he is for\boden and
kepe vnder of the lawe, is the more offended and dyspleased therewith, for as
muche as he cannot paye that whiche is requyred of the lawe. For synne is his
nature, and of hym selfe he cannot but synne. There\fore is the lawe death to
him, torment and martyrdome. Not that the law is euill, but because that the
euyll nature cannot suffre that which is good, cannot abyde that the law
should require of him any good thinge. Lyke as a sicke man cannot suffre that
a man should desire of him to run, to lepe, and to do other dedes of an whole
manne.

For whiche cause. S. Paul concludeth, that where the lawe is vn\derstande and
perceaued of the beste wise, there it doeth no more but ytter synne, and bring
vs vnto the knowledge of our selues, and thereby kyll vs and make vs bonde
vnto eternall damnacion, and detters of the euerlasting wrathe of god, euen as
he wel fealeth and vnderstandeth whose conscience is truely touched of the
lawe. In such daunger were we yer the law came, that we knewe not what
synne ment, nether yet knewe we the wrathe of God vpon synners, tyll the
lawe had yttered it. So seest thou that a man must haue some other thing, yea
and a greater and a more myghty thinge then the lawe, to make hym
ryghteous and safe. They that vnderstande

not the lawe on this wise, are blinde, and go to worke presumptuously,
sup\posyng to satisfie the lawe with workes. For they knoe not that the lawe
requireth a fre, a willinge, a lusty and a louynge hearte. Therfore they see not
Moses ryght in the face, the vayle hangeth betwene and hydeth hys face, so
that they cannot beholde the glorye of hys countenaunce, how that the lawe is
spirituall & requyreth the hearte. I may of myne owne strength refraine that I
do mine enemy no hurte, but to loue hī with al mine heart, and to put awaye
wrathe cleane out of my mynde, can I not of myne owne strength. I maye
refuse money of myne owne strength, but to put awaye loue vnto riches out of
myne hearte, can I not do of mine own strength. To abstayne from adultery as
concerning the outward dede, can I do of myne owne strength, but not to
desyre in mine hearte is as vnpossible vnto me as is to chose whether I will
honger or thurst, and yet so the lawe requyreth. Wherfore of a mans owne
strength is the lawe neuer fulfilled, we muste haue thereunto goddes faioure,
and hys spyryte, purchased by Christes bloude.
Neuerthelesse when I saye a man maye do many thynges outwardly clene againste his hearte, we muste vnderstande that man is but dryuen of diuers appetites, and the greatest appetite ouercommeth the lesse and calrieth the man awaye violently with her.

As when I desire vengeaunce, and feare also the inconuenience that is lyke to folowe: yf feare be greater, I absteyne, yf the appetite that desireth vengeaunce be greater, I cannot but prosecute the dede, as we se by experienç in many murtherers and theues: which though they bee brought into neuer so great perill of death, yet after they haue escaped, do euen the same againe. And commen wemen prosecute their lustes, because fear and shame are awaye, when other whiche haue the same appetites in theyr heartes, abstayne at the lestewaye outwardly, or worke secretly being ouercome of feare and of shame, and so lykewise is it of al other appetites.

Furthermore he declareth, how the spirite and the flesh fight together in one manne, and maketh an ensample of him selfe, that we myght lerne to knowe that worke aright, I meane to kyll synne in oure selues. He calleth both the spirite and also the flesh a lawe, because that lyke as the nature of Goddes lawe is to dryue, to compell, and to craue, euen so the fleshe drylueth compelleth, craueth, and rageth agaynst the spirite, and will haue her lustes satisfied. On the other syde dryueth the spirite, cryeth, and fighṭeth agaynst the fleshe, and wyl haue his luste satisfied. And this strife dul*eth in vs, as longe as we lyue: in some more and in some lesse, as the spilrite or the fleshe is stronger, and the very man his owne selfe is both spirite and the fleshe, which fyghteth with his owne selfe vntyl synne bee vtterly slaine and we all together spirituall.

In the .viij. Chapter he conforteth such fighters that they dispaire not because of suche flesh, either thinke y* they are lesse in fauour with God. And he sheweth how that the synne remaining in vs, hurteth not, for there is no daunger to them that are in Christe whiche walke not after the fleshe, but fyght agaynst it. And he expoundeth more largely what the nature of the fleshe and of the spirite is, and how the spirite cometh by Christe, which spilrite maketh vs spyrituall, tameth, subdueth, and mortifieth the fleshe, and
certyieth vs that we are neuerthelesse the sonnes of God, and also beloued though that synne rage neuer so moche in vs, so long as we folowe the spirite and fyght against synne to kyll and mortyfe it. And because nothynge is so good to the mortifynge of the fleshe, as the crosse and tribulacion, he conforteth vs in our passions and affliccions, by the assistens of the spirite which maketh intercession to God for vs myghtely, with gronynges that passe mans vtteraunce, so that mans speche cannot comprehende them, and with the mourning also of the creatures with vs, of greate desire that they haue,
that we were looced from synne and corrupcion of the fleshe. So se we that these thre chapters, the vij.vii.viii. do none other thing so muche as to dryue vs vnto the right worke of faihte, which is to kil the olde man and mortify the fleshe.

In the ix.x. and xi. Chapter he treateth of Goddes predestinacion: whence it springeth all together, whether we shall beleue or not beleue, be looced from synne or not bee looced. By whiche predestinacionoure iustifying and saluacion are clene taken out ofoure handes, and put in the handes of God only, which thinge is moste necessary of al. For we are so weake and so vn\certaine, that if it stode in vs, there would of a truth no manne be saued: the deuyll no doute would deceaue vs. But now is God sure that his predestinacion cannot deceaue him, nether can any man withstande or let him, and therefore haue we hope and trust agaynst synne.

But here must a marke be set vnto those vnquyet, busye, and hie clyming spirites howe farre they shall go, whiche fyurste of al bringe hither their hye reasons and pregnant wyttes, and begyn fyurst from an hye to serch the bottomlesse secretes of Goddes predestinacion, whether they bee predestinate or not. These muste nedes ether caste them selues doune headlong into des\peracion, or else cõmit them selues to fre chaunce carelesse. But folow thou the order of this epistle, and noosell thy selfe with Christe, and lerne to vn\derstande what the lawe and the gospell meane, and the office of both two, that thou mayest in the one knowe thy selffe, and how that thou hast of thy selffe no strength, but to sinne: and in the other the grace of Christ. And then se thou fight agaynste sinne, and the fleshe, as the vii. fyurst Chapters teache the. After that when thou art come to the viii. Chapter, and arte vnder the crosse and suffring of tribulacion, the necessitie of predestinacion will waxe swete, and thou shalt well fele how preciouse a thinge it is. For except thou haue borne the crosse of aduersitie and temptacion, and haste felte thy selffe brought vnto the very brymme of desperacion, yea & vnto hell gates, thou canst neuer medle with the sentence of predestinacion without thine owne harme, and without secret wra\the and grudging inwardly agaynst God, for otherwise it shal not be possible for the to thinke that God is righteous and iuste. Therfore muste Adam be well mortifyed and the fleshe\ly witte brought utterly to nought, yer that thou mayest awaye with this thinge, and drynde so stronge wyne. Take hede therfore vnto thy selffe, that thou drinke not wyne, whyle thou art yet but a sucklinge. For euery learnynge hath her tyme, measure and age, and in Christ is there a certayne chylde\hod, in which a man must be content with mylke for a season, vntil he waxe stronge, and growe vp vnto a perfecte manne in Christ, and be able to eate of more strong meate.

In the xii. Chap. he geueth exhortacion. For this maner obserueth Paul in all his epistles, fyurst he teacheth Christ and the faythe, then exhorteth he to good
workes, and vnto contynuall mortifyinge of the fleshe. So here teacheth he
good workes in dede, and the true seruynge of God, and maketh al mē
Priestes, to offre vp, not money, and beastes, as the maner was in the tyme
of the lawe, but their owne bodies, with kyllynge and mortifigynge of the lustes
of the flesh. After that he describeth the out warde conuersacion of Christen
men, how they ought to behauue them selues in spiri†uall thinges, how to
teache, preach & rule in the congregacion of Christ, to serue one another, to
suffre all thinges pacientlye, and to commyt the wrce and vengeaunce to God,
in conclusyō how a Christen man ought to behauue him selfe vnto al men, to
frenede, to foo, or what soeuer he be. These are the right workes of a Christen
man whiche springe out of fai†he. For faythe kepeth not holy daye, nether
suffereth anye man to be yde, whersoever she dwelleth.

In the xiii. he teacheth to honour the worldly and temporall swearde. For
though that mans lawe and ordinaunce make nor a man good before God,
nether iustifi hy in the hert, yet are they ordelyned for the furtherauce of the
commune welth, to mayntene peace, to punish the euyl and to defend the
good. Therfore ought the good to honoure the temporall sweerde, and haue
it in reuerence, though as concerning them selues, they nede it not, but
woulde absteyne from euyl of theyr owne accorde: yea and do good with out
mās law, but by the law of the spirite which gouerneth the herte, and gideth it
vnto all that is the wyll of God. Fynally he comprehendeth & knitteth vp all in
 loue. Loue of her owne nature bestoweth al that she hath, and euyn her owne
selfe on that whiche is loued. Thou nedest not to byd a kynd mother to be
louyng vnto her only sonne. Moche lesse spirituall loue which hath eyes geuen
her of God, neadeth mans lawe to teache her to do her dutye. And as in the
begynnynge he dyd put forthe Christe as the cause and auctor of our
ryghtewesnes and saluacion, even so here setteth he him forth as an ensample
to counterfayte, that as he ha†he done to vs, euyn so shulde we do one to
another.

In the xiii. chapter he teacheth to deale soberly with the consciences of the
weake in the fayth, whiche vnderstand not yet the libertye of Christe perfectly
ynough, and to fauer them of Christen loue, and not to vse the li|bertie of the
fayth vnto hynderaunce, but vnto the furderaunce and edifylinge of the weake.
For where suche consyderacion is not, ther foloweth de‡bate & despising of
the Gospell. It is better therfore to forbeare the weake a whyle, vntyll they
waxe stronge, then that the learnynge of the Gospell should come al together
vnderfote. And such worke is the singular worke of loue, and where loue is
perfecte, there must nedes be such a respecte vn|to the weake, a thynge that
Christe commaunded and charged to be had a|bove all thinges.

In the xv. Chapter he setteth forthe Christe aga†ne to be folowed, that we also
by hys ensample, shou|de suffre other that are yet weake, as them that are
fraile, open sinners, vner|ned, vnexperte, and of lothesome maners, and not to
caste them awaye forthwith: but to suffre them tyll they ware better: and
exhorte them in the meane time. For so de†alte Christ in the Gospell
and now dealeth with vs dayly, sufferyng our vnperfectnes, weaknes, conuersacion and maners, not yet fassioned after the doctryne of the Gospel, but smel of the fleshe, yea & sometime breake forth into outward dedes.

After that to conclude withal, he wysheth them encreace of faith, peace, and ioye of conscience, prayseth them and committeth them to God, and magnifyth his office and admynistracyon in the Gospell, and soberly and with greate discretion desyreth succoure and aye of them for the poore sayntes of Ierusaleme, and it is al pure loue that he speakeoth or dealeth with al. So fynde we in this epistle plenteously, vnto the uttermost, whatsoeuer a Christen man or woman ought to know, that is to were, what the Lawe, the Gospell, Synne, Grace, Faith, Righteousnes, Christ, God, good workes, Loue, Hope, and the crosse are, and euen wherein the pythe of all that pertayneth to the Christen fayth standeth, and how a Christen manne ought to behaue him selfe vnto every man, be he perfect or a synner, good or bad, stronge or weake, frende or foo, and in conclusion how to behaue oure selues both toward God and toward our selues also. And all things are profoundly groūded in the scriptures, and declared with ensamples of hi self, of the fathers, & of the prophets, that a man can here desyre nomore.

Wherfore it appereth euydently, that Pauls mynde was to compre∣hende brefely in thys Epistle all the whole learnyng of Christes Gospell, and to prepare an introduccion vnto all the olde testamente. For without doute whosoeuer hath this pistle perfectly in his herte, the same hath the lyght and the effecte of the olde testamente with him: wherefore let euery man without excepcion exercyse him selfe therin diligently, and recorde it nyght and daye continually, vntyll he be full acquaynted therwith.

The last Chapter is a chapter of recomēndaciō, wherin he yet mingleth a good monicion, that we shulde beware of the tradicions and doctryne of men, which begyle the simple with sophistry, and lernynge that is not after the Gospel, and drawe them from Christ, and noosell them in weake and feble, and (as Paul calleth them in the pistle to the Galathyans) in beggerly ceremonyes, for the entent that they would lyue in fatte pastures and be in auctoritie, and be taken as Christ, yea and aboue Christe, and syt in the temple of God, that is to wit in the consciences of mē, where God only, his worde, and his Christ ought to sytte. Compare therfore all maner doctrine of men vnto the scripture, and se whether they agre or not. And commytte thy selfe whole and all together vnto Christe, and so shall he with his holy spirite and with all his fulnes dwell in thy soule.

The summe and whole cause of the wrytynge of thys epystle, is, to proue that a man is iustiied by fayth onely: which proposicion who soeuer denyeth, to him is not onely this epistle and al that Paul wryteth, but also the whole scripture so locked vp, that he shall neuer vnderstande it to hys soules health.
And to bringe a man to the vnderstandinge and felynge that faith onely
justifieth: Paul proueth that the whole nature of manne is so poisoned and so
corrupte, yea and so dead, concerning godly liuing or godly thinkinge, that it is
impossible for her to kepe the lawe in the sight of God: that it to saye, to loue
it, and of loue and lust to do it as naturally as a man eateth or drincketh: vntill
she be quickened again and healed thorow faith.

And by justifying, vnderstand none other thing then to be reconciled to

God, & to be restored vnto his fauour, & to haue thy sinnes forgeuen the. As
whē I say God iustifieth vs, vnderstād therby, that God for Christes sake,
merites & deseruinges only, receaueth vs vnlo his mercy, fauour & grace, &
forgeueth vs our sinnes. And when I say, Christ iustifieth vs, vnderstand therby
that Christ onely hath redemed vs, bought & deliuered vs out of the wrath of
God & damnaciō, & hath with his workes only purchased vs the mercy, the
fauour & grace of God, & the forgeuenes of our sinnes. And whē I say that
faith onely justifieth, vnderstand therby that faith & trust in the truth of God &
in the mercy promysed vs for Christes sake, & for his deser|u|ng & worke
only, doth quiet the cōscience & certify her that our sinnes be forgeuen & we
in the fauour of God. Furthermore, set before thyne eyes Christes worke|es &
thine owne worke|es. Christes worke|es only iustifie the, & make satisfaccion for
thy sinne, and thyne owne worke|es not: that is to say, quieteth thy conscyence,
and make the sure that thy synnes are forgeuen the, and not thine owne
worke|es. For the promise of mercye is made the for Christes worke|es, &
not for thine owne worke|es sake. Wherfore seinge God hathe not promysed
that thyne owne worke|es shall saue the, therfore fai|the in thine owne worke|es
can neuer quyet thy conscience nor certifie the before God (whē God cōmeth
to iudge & to take a reconing) y* thy sinnes are forgeuen the. Beyond all this,
mine owne worke|es cā neuer satisfie the law or pay her that I owe her. For I
owe the law to loue her w† all mine heart, soule, power & might. Whiche thing
to paye I am neuer able whyle I am compassed with fleshe. No, I cannot once
beginne to loue the lawe, excepte I be fyrste sure by fayth that God loueth me
and forgeueth me.

Finallye that we saye fayth only iustifieth, ought to offende no man. For if this
be trewe, that Christ only redemed vs, Christ only bare our synnes, made
satisfacion for them & purchased vs the fauour of God, then must it nedes be
true, that the trust only in Christes deferning & in the promyses of God the
father made vs for Christes sake, doth onely quiet the conscience, & certifie
her that the sinnes are forgeuen. And when they say, a man must repent,
forsake sin, & haue a purpose to sin no more as nye as he can, & loue the lawe
of God: Ergo fayth alone iustifieth not. I aunswere: that, & al like argumentes
are nought, & like to this. I must repent & be forye, the Gospel must be
preached me, & I must beleue it, or els I cannot be partaker of the mercye which Christe hath desarued for me: Ergo Christ only justifieth me or not, Christ onely hathe not made satisfaccion for my sinnes. As this is a naughty argumēt, so is the other. Now go to reader, & according to the or|der of Paules wryting, euē so do thou. Fyrst behold thy selfe diligētly in the lawe of God, & se there thy lust damnacion. Secondarely turne thyne eyes to Christe, and se there the exceeding mercy of thy most kynde and louinge father. Thirdly remembre that Christe made not thys attonement that thou shouldest anger God againe: nether dyed he for thy synnes, that thou shouldest lyue styll in them: nether clensed he the, that thou shouldest re|tourne (as a swyne) vnto thyne olde puddell againe: but that thou shouldest be a newe creature, and lyue a newe lyfe after the will of God, and not of the fleshe. And be diligent least thorowe thine own negligence and vnthank|fulnes, thou lose this fauoure and mercy againe.

¶ Fare well.

The vwhole matier and argument of sainct Paules Epistle to the Romaines by Era•mus of Roterodame.

A l the beginnyng to make the matier more plaine, this shalbee briefely to declare the summe and contentes of this presente Epistle. And fyrs|t to beginne with the authors name, albe|it I knowe that sainct Hierome in his commenta|ries he wrote vpon the Epistle to Philemon, is of the minde, that Paul was fyrs|t called Saule, and afterwarde called him self Paule, in remēbraunce of the great and victorious acte, wherby he wonne vnto Christ Sergius Paule lieuetenaunt of Paphos in Cipres, as it is wryten in the .xiii. chap|pter of the Actes of thapostles: And though againe I knowe that other some be of the mynde, that Paule for the tyme, wherin he liued vn|der the Jewes lawe was called Saule, & that at the fyrs|t beginnyng of his newe religion he chaunged his name: yet the one opinion semeth vnlikely, for|somuche as S. Luke in the chapiter before rehersed, (then Saule, vvhiche is also called paule, beyng full of the holy goste) plainly by these wordes declareth that he had two names before Sergius Paules conversion: the other o|pinion semeth more vnlikely, as it appeareth, as well by that some els where, as especially in the same chapiter euen at that tyme, when he prea|ched Christes gospel, he is called Saule, the holy gooste speakyng these wordes, deuide me Barnabas and saule.

Me thinketh therfore, that Origens opinion is in this point nigher y*trueth. For as in the bookes of the olde testament we fynde some, whiche had diuers names, as for exāple, one in one place is called Idida, whiche in an other is
called Salomon, likewyse an other is in some place called Ozias, whom scripture elswhere calleth Azarias, & in the gospel of Luke he is called Leui, whiche in his owne gospel calleth him selfe Mathewe: so is it to be supposed that Paule had two names, though that in his Elpistles he neuer vseth to call him selfe Saule, but in everye place Paule, peraduenture because *name of Paule was more familiar among them that he wrote vnto, I mean the Romaines and Grecians. Now is the Latine worde Saulus after like sorte deriued out of this Hebrue worde Saul, as the Grecians fourme Iosephus of Ioseph. This name Paule to them that vnderstande the Heorue toungue signifieth, marueilous, if we may be suffered to searche the interpretacion of a Latine or Grecie worde out of a straunge lāguage, in whiche enterprise, albeit in other mätiers saint Hierome semeth to be scrupulous, yet herein beareth he with him selfe, I wene, because the matter is not earneste, nor mucche weightie. For in dede with the Grecians the name soundeth, quiet, & with the Latin menne litlle, but Saul with the Hebrues, signiieth required, or if we geue *redence to sainct Ambrose, vnquietnes, & so doeth it signific in deede as Ambrose sayth, but that is with * Grecians only, by this worde Saulos.

And this muche haue I sayd of Paules name, more at large (I wene) thā the nature of an argument doeth wel beare. This epistle endited Paule, Tertius beyng his scribe, as Tertius him selfe at thende of the Epistle sayth. *And I tertius salute you also, vvhiche vvrote this epistle in the lorde. It appeareth that it was sent to Rome frō Corinthhe by Phebe a womā of Cen∣chris. Now is Cenchris the Corinthians porte, & standeth not farre frō y• citie. And if any mā be desirous to know the tyme, when it was wryten, to suche as weigh the matier diligently, it may seme wryten after bothe the epistles to the Corinthians (wherof some gather, that in it aboue other epistles are cōprised & taught the ful & perfite rules of Christiā religion) & wryten aboute the same tyme that he had preached throughout the whole coutrye of Achaia, wherin the citie of Corinthe stādeth, & also through the countrie of Macedonia borderyng nigh thervnto, euen vntil the coste of Slauone, not only teachyng every where Christes gospel in suche places where none of ye other Apostles els had been, but gatherynge also (as Pe∣ter warned him) money of his hearers for the reliefe of the poore people, made him selfe ready to repayre vnto Ierusalem, & thence, after ye he had bestowed that, whiche he had receiued, mynded to goe into Spayne, & by the way to go through Rome, & there to salute christiā men, whose fayth & godlynes he had onely heard of in dede, & yet had he not sene them. Their state was somethyng vnlike the Galathians. For the Galathians beyng at the fyrst well taught by sainct Paule, were by fraude of false Apostles deceiued & brought backewarde to Iewishnes againe. The Romaines cōtrariwyse beyng fyrst masse taught & by false preachers deceiued, assone as they according to theyr wisdome perceiued it, they
amèded theyr fault, faste & stedfastly after continuynge in suche a trade, as they well wyst was good. In the infancie & fyurst chyldhod of Christes churche some there wer whiche thought that the grace promised by ye gospel should not foorthwèt be preached vnto ye cursed Panymes geuen al to ye worshippyng of idols & deuils, forsomsuche as the same semed especially pinised to Abrahams posteritee & stocke of the Iewes. Of this mynde it appeareth that sainct Peter was, as whiche would not haue receiued the capitayne Cornelius into Christes religion, had he not been warned by a vision so to do. For whiche dede he was troubled at Ierusalē, what tyme they, that of Iewes were converted to Christ, layde vnto his charge, that he had been in company among them, that wer not circumcised. And likely it is, that some of them, whiche so accused Peter, were of the apostles them selfe. For in the xi. chapter of the Actes so is it wryten: And the Apostles and brethren that were in Iurie, heard that the heathen had also received the worde of god. And when Peter was come vppe to Hierusalem, they that were of the circumcision, contended against him saiyng: why wentest thou in to suche as were not circumcised, and diddest eate with them? Againe some there were of this mynde, which albeit thought not, that the Panyms should from the felowship of the gospel vterly be excluded, yet thought they therwith also, that suche should not be receiued, vnlesse they wer like Iewes, circumcised: as though it so were that Christ had nede of Moses lawe, therby as appeareth laboryng to transpose and alter the glory of Christes gospel in
to the glory of theyr owne nacion. Agreeable with this is that whiche is wryten in the xi. chapter of thacates, when it is sayd, that suche, as for the persecucion ensewyng shortly vpon Stephens death were fledde into Phaenicia, Cipres, and Antioche, preached Christ to none, but to Jewes onely. Againe in the xv. chapter, certaine Jewes came to Anṭioche, whiche openly preached against Paule and Barnabas, that men were without hope of saluacon, if they were not, (as Moses lawe teacheth) circumcised. By meane whereo there was luche a commocion stirred vp that it was by a commen counsail delcreed and appointed, that Paule and Barnabas with theyr aduersaries should repayre vnto Ierusalem, to the entent that there this contencion might by the Apostles and elders arbitrement be determined, where algaine through the vehement and contencious labour of some, of suche specially, as were of Phariseis become christians, of whiche secte Paule himself was too, there was called a coūsel of Apostles & elders, wherin by the authoritie of Peter & James it was decreed, that the Gentiles should not be burdained with the obseruaunces of Moses lawe, but onely abstaine from eateynge of strangled beastes, from bloud, from fleshe offered to idols, and from fornicacion, whiche pointes were for a tyme onely condescended vpon, by reason of the great and stubburne scrupulositie of the Iewes, as by this it doeth wel appeare, that we now see, that thre of them are in these dayes vterly taken away and abolished. Vpon this occasion arose also ye notable and famouse côtencion at Antioche
betwene Peter & Paule what tyme Paule the Gentiles Apostle seyng his flocke through Peters dissemblyng to be in ieopardye reprooued him openly, as himselfe in the seconde chapiter of his epistle to the Galathians wryteth. Againe at Ierusalem by the counsel of lames to pourge the rumour than spread among the Iewes, for that he semed to drawe men backe frō Moses law, he with other of his company shaued him self, and beyng puriied as the Iewes custome was, made his oblacion in the temple, as Luke in the .xxi chapiter of thactes reherseth. By the whiche place it appeareth, that lames, albeit he before had enfraunchised the Gentiles, welnigh from the burdaine of Moses lawe, abode styll yet in this opinion, that the Iewes should be bounde to the observaucion of the whole lawe, if it were for no thyng els, but to appeace suche as had not yet so far profited in the truth of the gospel, that they could be content to despise theyr auncestres rites and vsages. For so speaketh lames: and all shall knowe, that those thinges, whiche they haue heard concernyng the, are false: but that thou thyselfe also walke and kepest the lawe.

And for the same cause (I wene) shaued he his head at Cenchris accor\dyng vnto his vowe, as appeareth in the .xviii. chapiter. And for like consideracion caused he Timothe to be circumsicised, as we reade in the xvi. chapiter, whiche yet had in deede a lewe to his mother, when that his father was a Gentile. Suche a dificultie was it to make of a lewe a christian.

This nacion beyonde all other hadde a speciall vntowardnes, nor was there euer founde any, that more stiffely abode in theyr religion, as

Iosephus wryteth in his boke of the defence of the lewe antiquitie. Moreouer as the lewes were especially hated of al people of the world, to of theyr syde abhorred they againe al other nacions, as vnicleane, curs\sed, and deuilshe, so farrefoorth that they disdained to talke with them, who thought also y\ their temple was utterly suspended, if any vncircum\cised had entered there into. Suche proude lookes had they for a lytle skynnes paryng of.

Forasmuche as therefore there was no likelyhode, that the Grecians and Romaines would receiue suche an odious lawe, and that the lewes on theyr side helde on styl, Paule fearyng lest by suche deadly contencion and strife a great parte of the fruite of the gospel might perishe & be lost, lest also the glory of Christ might by minglyng of Moses name be dark\ned and defaced, in eyuer place specially laboreth vterly to abrogate & abolishe the ceremonies of the lawe, and to persuade them that all assu\rance of attaingyn saluacion is through Christ onely. And as he sharpe\ly, but yet louungly, rebuketh the Galathians, for that they fell backe to lewishnes againe: so doeth he prepare & fortifie the Romaines, lest they might elswyse vnware through false Apostles be snared, whō he wel wyst, neuer ceassd, eftsones encouragyng the styl to
continue in that doctrine, whiche they had once begunne heartely to enbrace and favor.

There was at Rome a great noumbre of Iewes, whether they were brought thether by Pompeius Magnus who spoyled Hierusalem, and made them captiues, orels whether it were because the province of Iury appertained to the Romaine, it is vncertaine, but sure it is that theyr su|persticion is by Horace, Iuuenale, and Senec oftymes reproued. With them also was Paule after his comyng to Rome muche troubled, as in the last chapter of thactes of the Apostles it doeth plainlye appeare. Paule therfore like a runnyng craftesman with a wonderfull discretion tempereth his tale betwene these two people, the Iewes (I say) and Gen|tiles, labouryng by all meanes possible to allure them vnto Christ, as muche as in them lay procuryng that noman at al should perishe to that capitaine, whose souldiar he was.

One whyle therfore chydeth he one sorte, another whyle, another, and anone after againe comfortably encourageth them bothe. The Gentiles pride he abated, declaryng, that neither the lawe of nature, nor their Philosophie, wherof they were so proude, auayled them so, but that they fell nethelesse into all kyndes of mischief. Checkyng againe and reprouyng the lewes arrogant myndes, whiche through theyr affiaunce in the law had lost the chiefe grounde therof, that is to wete, fayth in Iesus Christ, he teacheth them, that the ceremonies of Moses lawe are abolisshed through the bright beames of the gospell of Christ, whom the shadowes of the lawe rudely represented, with divers other thynges, as the reste of the sabbath day, the displeasure and paine of circumci•ion, the comyng a|bout of the calendes, the holy dayes, whiche thrise yerely came againe.

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abated ye pryde of both partes, by taking away this theyr vayne confidences, in
the profession of the gospel, he maketh them equalle in suche sorte ioyous of
the Gentiles saluacion, that yet lyke a tender father he bewayleth the blyndnes
of hys owne countreye men, whome toward hym, alwayes he founde moste
spite|full, and so he doeth mitigate this matier, whyche was of it selfe harde,
that he sayeth, that all were not blynded: promisyng that the tyme should
come, when they should be of a better mynde, & amend, beyng through the
faith of ye Gentiles prouoked so to do. And here by the way toucheth Paul
manye highe & dyuerse poyntes of doctrine, as of predestinacion, of
fore|knowleage, of vocaciō, of grace and merites, of fre wyll, of the
unsearchable counsell of god, of the lawe of nature, of Moses lawe, and of
the law of synne. Lykewyse herein are sondrye allegories, as when he maketh
two Adams, one in whome we are borne to dye, another in whome we be
rege|nerate and borne agayne to lyue euerlastingly, Whē he maketh also two
men, an inwarde and an outwarde man, the inwarde obedient to the spy|ryte
and reason: the outwarde, subiecte and thrall vnto lustes & desyers, of whyche
two the fyrste he calleth sometyme the body or membres, sometime the
fleashe, sumtyme the lawe of synne, the other sometime calleth he the spirite.
When he also maketh three kyndes of lyfe, a bod|ly lyfe, a spirituall
lyfe, and a lyfe, wherein we lyue, eyster iustely or syn|fully. Agayne when he
maketh two kyndes of bondage or libertie, one, wherewith we beyng made
free from synne, lyue a godly lyfe, or els forsa|kyng ryghteousnes we do
seruyce to synne. And when he maketh two sor|tes of Iewishenes, two kyndes
of circumcision, two degrees of Abrahās posteritie, two partes of Moyses lawe,
one lyke vnto the body, carnall, another, whiche is spirituall, as it were the lyfe
of the lawe.
myndes, eche one to beare with other, and so to nourishe and mayntayne mutual loue and good wil. And desyreth the Romaines for a season to beare with the Iewes infirmitie, whiche by reason of long custome in the lawe, was rooted in them, and on the other syde he requireth the Iewes, not to enuye at the Gentiles callled to the grace of the gospell, but rather with godly mynde to folow their fayth & christiā libertie, wylyng them, synce y* there is but one God of al, one Christe, one grace, & one rewarde to growe all into one bodye, & that none arrogantlye presume and take vpon hym, but yf he haue anye gyfte, wherin he surmounteth other to applye the same to the helpe of his neighbour. This place handleth saincte Paule diuerslye instructyng theim, howe they should vse themselfe toarde superstitious christians, or as he calleth them, weake and feble, howe towarde theyr superioure, & howe to their inferioure and felowes, toward heathen princes and magistrates, after a sorte yet doyng theyr duties, and to be shorte, howe they should be|haue themselfe in prosperitie, and howe in aduersitie. After whiche sharpe monicion, he apeareth the matier with the Romaines prayse, and auaunceth his authoritie, and doth them to witte, howe muche more he had promoted the ghospell, than other, shewyng what a desyer he hadde to see them, promising, that he woulde come thither, and what lette he had, and why he was compelled to differ it, praysing the fre liberalitie of y* Mace|donians and Corinthians bestowed vpon the poore and deuoute people, couertlye, and as it wer with a reverence prouokyng the Romaines to do the lyke. The laste chapiter almoste spendeth he in commendacions and yet this doth he not with names vnsauerly and at auenture heaped together, but with euery mannes prayse maruaylously ioyned with hym.

Finally, because he throughly knewe, aswell the malapert wylynes of the false Apostles, as also the readie simplicitie of the Romaines, efte|sones he biddeth them to beware of their fayre speache.

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Albeit moste parte of matiers entreated of in this present epistle specially apertayne to that tyme, wherin the churche beyng but young, secretly en|creased, myngled with Iewes and Gentiles together, subiect than to hea|then rulers, yet is there in euerie place of it, somewhat, wherof holosome doc|trine maye be learned, for this our present tyme necessarie, as to beware of supersticion, the roote & originall of dissencion, whiche hauyng a coloura|ble apparence of godlynes, is to the same moste repugnante and contrar|ie: herein also sumwhat is there of the vayne assuraunce, whiche men haue in worldly wysedome and in theyr owne actes and deseretes, and of the deserte of fayth, of auoydyng hyghnes of mynde, of bearyng with sumtimes the weaknesses of suche, as are not yet fully learned, of nouryshyng mutu|all concorde, throughge eche ones diligent servuice towards another, of sufferyng in some poynetes euyll rulers and vngodlye byshoppes, lest by res|istence the cōmen order myght be disquieted & troubled, of ouercomyng euyll dedes with
good and charitable meanes, to beware in iudgyng such thynges, as belong not
unto vs: to take well in worth al suche thynges, as maye be done of a good
minde, & with a right cōsciēce, to beware of craftie flaterie, wē suche other lyke
pointes, wherwith this our cômē lyfe is to ful. But as profitable as this epistle
is, yet hath it asmuche, or wenlygh more difficulthe, than profite, whiche
principally happeneth for thre causes, ei∣ther through the confoundyng of the
right order of speache, or els by reason of long sentences not well hangyng
together, or finallye, for that the same are oftetymes, as a mā maye saye,
entrieked or entangled, and not fullyly finished but imperfect, so that therupon
Origen expoundyng this epistle many tymes complayneth, here and there
laboryng and wrastlyng wē suche difficulthe. Whether this happened through
ercius, which was sainct Paules scribe, or els through Paule hymselfe, or
through the interpreter, let therin other men be judges, certaynly Paule
hymselfe confesseth his rudenes of speache, albeit he deny, that he is
ignoraunt, touching knowledge. And besyde this, so far was he from sekyng
for suche piked speache, as in any parte sauered worldly curiositie. yē he
thought the same diligētly to be forborne & auoyded, leste any parte of the
glorie of Christes crosse myght therby be deminished. And for this cause
Origen thinketh it labour loste for any man in his wrytinges to loke for eloquence.
Hierome in some place graunteth, that he had the arte and craftie
setting of wordes and sentences together, & in some place denieth it agayne,
saiyng & affirming plainly, yē his language was greatly corrupted, by the rude
people of Cilicia, where he was brought vp. But Austen out of Paules epistles
gathereth loures and ornamentes of Rhetoricke. Yea and in the actes of the
apostles he is called, chiefe capitaine of the vworde, and in his fyrst epistle to
the Corinthians he sayeth of hymselfe, that he spake vvith languages aboue all
other: And albeit (as sainct Hierome sayeth) at the same tyme all the Easte
parte of the worlde vsed the Greke toungue, lykely yet is it, that as the frenche
men had not suche puritie of the Latine speache, as was vsed in the citie of
Rome, so might there well be a great difference betwene one of Cilicia and
another of Athens, speakyng or wrytyng Greke.

Besyde all these difficulthe there is another, arysyng through the Hebrue
speache, whose properties Paule almoste in every place vseth, so wrytyng in
Greke, that yet a man maye by his wrytyng know, that he was a lewe. The
second cause of difficulthe is through the darkenes of suche matiers, as cannot
clearly be expressed, because none other epistle is there more in tricate and
entermedled with deeper priueye misteries, insomuche, that Paule hymselfe
sometime leauyng his purposed matier, is compelled to make exclamacion,
and saye: O the deapnes of treasures. Yea, & for the nonce sometyme so
toucheth he some misteries, that he only sheweth thē a far of, temperyng his
oraciō accordyng to the tymes, and as theyr capacities serjued, to whom he
wrote. He lawe and knewe certayne thynges, whiche myghte be tolde to
noman, knowyng well how farfurth his disciples, had nede of lyght meate, as mylke is, or of strong foode, & therwith also knew he the degrees of ages in Christe, and what was for euery age meete. So dyd the apostle Peter also, when he shoulde preache to the rude people, Christe, whome without any mencion makyng of his godhed, he calleth a man. The thyrde cause of difficultie maketh (I weene) the often and so|den chaunge of persones, whyles he one whyle hath regard of the Iewes, speakyng in their persons, another while of the Gentiles, sūtyme of bothe parties, nowe the ryght beleuers, and then the faythles, takyng vpon him sumtyme the weake, sumtyme the strong persones parte, sumtyme of the godly, and sumtyme of the vngodly. By meane wherof it cōmeth to passe, that the reader wandering vppe and downe, as it wer in wrenches, or (as some call it) in a mismase diuersly tournyng and wyndynge, neither seeth, where he came in, nor yet wel knoweth, which waye to go out. Insomuche that Origen both truly, and properly (me seameth) lykeneth Paule to a man, which bryngeth his frende into a very riche princes palace, by tournyng of wayes & secreete chambers very doubtfull and cumberous, and sheweth hym the great treasures and heapes of goodes sumwhat a farre of, and some thinges seteth before his iyen and would haue sum thinges not sene at all, oftetimes when he went in by one doore, he goeth out at another, so that the straunger his frende maruayleth, whence he came, where he is, and whiche waye to get out. This knew also sainct Peter in his seconde epistle, saying: that there wer in Paules epistles certayne pointes harde to be vnderstanden, which the vnlearned, and vnstable per|uerted to theyr owne destruccion. Herein haue we, asmuche as in vs laye, labored to exclude suche difficulties, sauyng that sumthynges so peculiarly belong to Paules tougue, that in some places they could not be chaūged, of whiche sorte these be, fayth, grace, the body, the fleshe, the members, the spirite, the mynde, the sence, to edifie, with suche other lyke, which as they should not vtterly be chaūged, so haue we labored to molifie the hardnes of them, asmuche as myght be. But now let vs heare Paule hymself speaklyng to the Romaynes, or rather in them more grossely and playnye to vs all.

The parapraxe vpon the Epistle of the Apostle sainct Paule to the Romaines, by Des. Erasmus of Roterodame.

The first Chapiter.

¶ Paule the seruaunt of Iesus Christ, called to the office of an Apostle, put aprarte for the gospel of God, whiche he had promised afore by his prophetes in the holy scrip¦tures of his sonne, whiche was borne vnto him of the seede of Dauid after the fleashe: and hath bene declared to be the sonne of god with power, after the spirit that sanctifieth, synce the tyme that Iesus Christ our lorde rose againe from death, by whom we haue receiued grace & Apostleship, that obedience might be geuen vnto the fayth
in his name among all heathen, of whose number you be the electe of Iesus Christ.

P

Aule, euen I the very same, so becomen of Saule, that is to say, of an vnquiet person, a peacemaker of late subject to Moses lawe, now made fre ther\\of, and becomen the seruaunt of Iesus Christ, not like a false souldiar that falleth from his capitain or one that like a truant forgoeth his olde profes\sion, but called foorth to do this message, & muche more to my cotentacion deuided now, than at that tyme wh\\a I was a mainteiner of the deuided Pha\\risaical secte, vp\\an vngodly zeale, and light per\suasion wanderyng out of the right way: now, and neuer before meete to be called by the surname of vnfained diuision, as one deuided and chosen* out by Christ him self to labour and travaile in a muche more weyghtie matter, to preache (I say) the ioyfull tidynges of God, whiche is no new found ph\atasie, but promised many yeres synce in his owne prophecies, whiche remayne still in bookes of no smal credence, but in suche as are of an holy and moste vn doubted trueth of his sonne, whiche was touchyng his frayle manhed, borne in tyme, of the seede of Davi\d, and was neuer\\thelesse declared to be the euerylastyng sonne of God euerylastyng, by the holy gooste, as well appeared bothe by diuerse other profes, as moost\specially, by that he ouercame death, and rose againe from the dead, now becomen to al suche, as in him are borne againe, the prince and chiefe authour of resurreccion, I meane Iesus Christ our Lor\d, by whom we haue obtayned not onely suche fauer, as the kepyng of the lawe could not help\* vs to, but also in suche sorte to be his messagier, that as by other Apostles Christes gospel hath bene spread abroad among the Iewes, so may it by me likewise be set foorth among all heathens, whatsoeuer they be: not to trouble them with the burdaine of the lawe, but to make them yelde and submit them selfes obediently to the doctrine of Christes fayth, stedfastly cleaung therto, not to the vaine wysedome of Philosophers: of whiche noumbr\e of heathens ye Romaines are also touchyng your nacion, but by adopci\on & father\ng called all to the right title of inheritaunce & surname of Iesus Christ, whiche point I incidently geue you warnyng

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of, leste either sectes or names of countreys put you now at square, whiche through a favorable and gentle father\ng, are now made one mans children.

The texte.
¶ To all you that be at Rome, beloved of God and called saints, grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

To all you therefore, as many as be at Rome, the dearly beloved children of God, and to such, as from your former sinful life are called to godliness, grace and peace wsh I vnto you, not suche as the worlde commonly wsheth, but a substantial and a new grace, that is to wte, the fre gift of fayth taught by the gospel perfectly iustifying: and by it through the vttre abolishment of al the offices of your former life, a quiet peace of conscience, and a stedfast peace and freedom with God, whiche twoo are neither gotten by any helpe of worldly wysdome, nor yet by keapyng of Moses lawe, but are obteined of al menne, by the free gifte of God the father, and his sonne Iesus Christ our Lord.

The texte.

First verely I thanke my God through Iesus Christ for you all, that your fayth is spoken of in all the worlde. For God is my wytnes, whom I serue with my spirite in the gospel of his sonne, that without ceasyng I make mencion of you, praifying alwayes in my prayers, besechyng that by some meane, at laste (one tyme or other) a prosperouse iourney (by the wyl of god) might fortune me to cum vnto you. For I long to see you, • I might bestowe among you some spiritual gifte to strength you withal: that is, that I might haue consolacion together with you, through the common fayth, whiche bothe ye and I haue.

And fyrst of all, verely in all your names I rendre thankes to God the father, whiche through Christ his sonne hath geuen you this, that ye, whiche heretofore wer faythles, are now through your fayth in great renowne in all the worlde, and muche spoken of. Whiche reporte certaynly for the loue I beare towarde you, can not be vnto me, but very pleasant. For God the father is my wytnes, whom I now beyng deliuered from Moses law, do seruice vnto, not with the grosse and carnall ceremonies therof, but spiritually, by preachyng the gladsome tidynge of his sonne (for this seruice pleaseth him beste) that alwayes and without ceasyng I remembre you in my prayers: besechyng his goodnes, if it maye by any meane be, that my long desyre made vnto him may at laste ous take effect, whiche is, that his pleasure maye be, I may prosperously and with a me\lry iourney cum to you. For surely a great longynge haue I to see you, not for any aduauntage of myne to be had for so doyng, but to bestowe some gifte among you: not the grosse gifte of Moses lawe, but the spiritual gifte of Christ, to establishe you more surely, in that ye haue already begunne: orels to speake it better, that evey one of vs maye be to other comfortable, whyles I shalbe ioyfull for you fayth, and ye likewyse algayne reioyce of myne, by meane wherof this wyll insue, that bothe our
faythes shal through mutual cōfortyng be more ayded and strengthned. The cause why this hath not hitherto bene done, rose not of me.

The texte.

I would that ye should knowe brethren, how that I haue often tymes purposed to cum vnto you: but haue bene leat hitherto, to haue also sum fruite among you, as almong other of the gētiles. I am debter bothe to the grekes & to the vngrekes, to the ler|ned, & to the vnlearned: so that (as muche as in me is) I am ready to preache the gospel to you that are at Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to euery one that beleueth: to the Iewe irst, and also to the gentile.

Muche rather assure your selfes (brethren) that oftētymes purposed I to see you, but vntil this tyme some one lettre or other hath chaunced: that I could not, and for this cause desired I so muche to see you, that I might among you also do sum good, as I haue heretofore done among other nacions. Nor am I bounde to bestowe this my labour of prea∣chyng the gospel, wherwith I am by God putte in truste, peculiarly vpō this nacion or that, but as he is indifferently God of all the worlde, so is Christes gospel equally due to all people. I cal y* gospel a meane, wher∣by a man is made righteous through fayth in Iesus Christ the sonne of God, whom the lawe promised, and in figure represented.

Debter therfore am I herein, not onely to the Grecians, but also to the barbarous nacions, not to the learned and eloquente onely, but to the rude also and vnlearned, whosoeuer he be, that renounceth it not, nor dis|dayneth it. So that, asmuche as in me is, I am in a ioyful readynes to preache the gospel, even vnto you also that are at Rome. No neither the maiestie of thempier of Rome maketh me afrayde so to do, nor thinke I the preachyng of Christes gospel any suche thyng, wherof I ought to * be ashamed. For as to the wicked and vnfaythfull the gospell seameth a matier to be laughed at, and vaine: so whoso beleueth it, to him it is the mightye power of God, effectual to saluacion, and perfecte quietyng of mennes cōsciences: whiche thynes neither lewes tradicions, nor your Philosophie, nor yet your dominion are able to bryng aboute. And allbeit this mightie power of the gospel be in like condicion available to al men, yet as Goddes pleasure was, so for honoures sake, fyrst was it offe|red to the lewes, after that streight by the preachers of the gospel, to be spread abroade among the grecians, and al other nacions of the worlde: to the ende, al men should bothe knowledge their owne vnrighteousnes, & also seeke to be made righteous by God, whither they be Englishmen, or
Frenchmen. For farre is that man frō saluacion, whiche neither kno\|weth his owne disease, nor woteth where to seeke for remedy.

The texte.

¶ For by it is the righteousnes of god opened from fayth to fayth. As it is written, The iuste shal liue by fayth.

And whereas before this tyme sondrie men thought righteousnes to stande in sondrie pointes, now by preachyng of Christes gospel all men knowe righteousnes, not of Moses, (I say) but of God him selfe, whiche standeth not in supersticious worshippyng of idolles, nor in lewishe ceremonies, but is wonne by fayth, whiles men knowledge and consent,

that God nowe perfourmeth that, whiche he long synce by the mouth of his prophetes promised to do. Euen as Abacu• also prophecied, saying: my righteous shal liue by fayth.

The texte.

For the wrath of God appeareth from heauen against all vngodlynes and vnrighteousnes of men, whiche withhold the trueth in vnrighteousnes: seying that it, whiche may be knowne of God, is manifest among them, for God hath shewed it vnto thē. Yea his invisibile things, (that is to say, his eternall power and godhead) are sene, for as\|muche as they are vnderstand by the workes from y• creacion of the world: so that they are without excuse, because that when they knewe God, they glorified him not as god, neither wer thankfull, but wa\|ed full of vanities in their imaginacions, and they: folishe heart was blynded. When they coumpted them selues wyse, they became fõoles, and turned the glory of the immortal God, vnto an image, made not onely after the similitude of a mortall man: but also of birdes, and foure footed beastes and creal•ying beastes. Wherfore God gaue them vppe to vncleanes through the lustes of their owne heartes to defile their owne bodies among them selues: Whiche turned his trueth to a lye, and worshipped and serued the thynges that be made, more then him that made them, whiche is blessed for euer and euer. Amen.

For wheras before this tyme all people in maner without al punishelment and correccion, and as though God bare with and fauoured mens synnes, fell to mischiefe, now declareth he openly by his sonne sent from heauen, that his wrath is for good cause sette on fyer, and ready to take vengeaunce vpon al men, after what sorte soeuer they be vngodly or
vn\[righteous, yea, euen vpon them, that to Moses lawe are straungers, because the trueith in maner knowne vnto them, they applied not to god\[ly\[* and vertuouse conversacion, but helde on neuertheles in theyr synfull lyfe styl, and because also they knowynyng muche more of God, than the rude and ignoraunt people, wer yet no lesse deuilishe than the other. God in dede wholly and perfitely, as he is, can in no wyse by mannes wytte be knownen, and yet asmuiche as by it might be vnderstanden, men haue ob\[tayned, albeit not so muche neither, without his great goodnes. For neluer had they gotten somuche, had not God opened it vnto them, as he in dede did, albeit not by the bookes of the prohpetes, in whō men thought he onely spake vnto the Iewes, at lestewyse yet by the wonderfull crea\[tion of this whole world.

For notwithstandingyng God him selfe can not be seen, yet is he by mans wytte knownen through beholdynge this worlde wrought so wonderfully, and gouerned also so meruaileously. Wherof albeit a beginnyng there was, and hereafter an ende shal folowe, yet by the workemanshippe of it is vnderstanden the power of the maker, whiche neither hath beginnyng nor endyng, yea, and moreouer his godhead also, wherin he alwayes was in him selfe of moste perfeccion, euen before the worlde was made, all whiche was by God done, because they should haue none excuse left them to cloke theyr wickednes withal. For where they knewe well, that a God\[* there was, yet neither honoured they him as God, chiefe ruler and gouernoure of all, nor yet gaue him thankes, as to the geuer of al goodnes, whom doubtles they wer yet of dutie bounden to laude and praise for the same knowledge, wherof they wer so proude, but swellyng with the blast of vaynglory they became vayne, and wer in theyr imaginacions deceiued, theyr folishe vnderstandynges also darkened with the mistie cloude of arrogancie, and in that became vnlearned fooles, because they bosted them selffe to be wise men and eloquent.

Marke nowe, into what blindnes and foolishenes they fel. They\[* turned and counterfaite the maiestie of God immortall, not onely after the image of a mortal man, but also after the image of byrdes, fourefoo\[ted beastes, and crepyng beastes. And in punishment of suche mon\[strous honouryng of God, he suffered them so to runne on headlong, that they folowyng theyr owne desyres fell to suche filthy vnclenes, that eche one of them abused and dishonoured others bodyes, doyng shameful vilanie therunto. And surely well worthy wer they to fall into suche horrible synnes, that through pride so vnordrely and out of fashion honoured God, whom they knewe, as whiche in steede of very god selfe, worshipped
a false maumet made with mannes hande, and frowardly stouped vnto creatures, worshippyng them euen aboue him, that made all thynges, therin wrongful to God, to whom onely praise is to be ge\yen as onely among men worthy therof for euer.

Amen.

The texte.

Wherfore God gaue them vppe vnto shamefull lustes. For euen their wemen did chaunge the naturall vse, into that, whiche is against nature. And likewyse also the menne lefte the natural vse of the woman, and brent in their lustes one with another, men with menne wrought filthynes, An• receiued to them selues the rewarde of their errour, as it was accordyng.

Through this meanes (I saye) God beyng displeased suffered them to runne furth headlong into all filthye and beastely lustes. In somuch that not onely the menne, but also theyr women forgeatyng theyr kinde, chaunged the natural vse of womans body into that, whiche is against nature, therin doubtles folowyng the men, whiche leauyng (as I sayd) the natural vse of women, brent in foule and abominable lustes, one of them vpon an other, so that the male vpon his like committed de\testable vnclenies. And after they had by suche vilanouse wayes done injurye and spyte to God, rewarde was geuen vnto them meete for suche madnes.

The texte.

¶ And as they regarded not to knowe God, euen so God deliuered them vp vnto a leude mynde, that they should do those thinges whiche wer not comely, beyng full of al vnrighteousnes, fornicacion, wickednes, couetousnes, maliciousnes, ful of enuye, mur\der, debate, deceyte, euil condicioned, whisperers, backbiters, haters of God, doers of wrong, proude, bosters, bringers vp of euil thinges, disobedient to father and mother, without vnderstandyng, couenaunt breakers, vnlo\ng, truce breakers, vnmercifull. Whiche men though they knewe the righteousnes of God (considered not) howe that they, whiche committe suche thynges, are worthy of death, not onely they that do the same, but also they whiche haue pleasure in them, that do them.

For as they coulde neither be content to acknowledge and honoure
God, whō they sufficiētly knew, so againe God suffered them beyng blin|ded wt theyr owne darkenes to walke foorth in leudenes of minde, & that so farre, that they committed suche detestable actes, as beseamed no real|sonable man to do, whiche wer elswyseful of al naughtynes, fornicacion couetousnes, wickednes, enuye, murder, debate, deceipte, maliciousnes, euil cōdicioned, whisperers, back biters, haters of God, doers of wrong, proude, bosters, bringers vp of mischiefe, disobedient to father and mo|ther, without vnderstādyng, inordinate, couenaunt breakers, vn louyng trucebreakers, vnmerciful. These people wheras they right well knewe, *that a God there is, & knowe also that he is exactly and in euerye point iuste, so that it can not be auoyded, but that suche outrageous offenders are worthy death: not onely do suche deedes thē selfe, but also consentyng to other like doers, are to the vnlearned an occasion of stumbleyth & ruine

The .ii. Chapter.

The texte.

Therfore art thou inexcusable, O man, whosoeuer thou be that iudgest. For in that same wherin thou iudgest another thou condemnest thy selfe. For thou that iudgest, doest evyn the selfe same thynges. But we are sure, that the iudgement of God is accor|dyng to the trueth against thē whiche cōmit suche thinges. Thinkest thou this, O thou mā that iudgest them whiche do suche thynges, & doest evyn the very same thy selfe, that thou shalt escape the iudgement of God? Either dispisest thou the riches of his goodnes and pacience & long sufferaunce, not knowynge that the kyndenes of God leadeth to repentaunce.

Or maketh it so greatly for theyr excuse to say, that wyse men with wordes abhorre suche enormities: nor yet to allege, that the magistrates by the lawes inhib|bite and punishe them. For whatsoeuer a manne in the trade of his lyfe foloweth, the same thyng he appro|ueth. Nothyng therefore hast thou to excuse thy selfe withal, whosoeuer thou he, whiche winklyng at thyne owne faultes, condemnest an other. But muche rather assure the, that whiles thou geuest sentence vpon an other, in so doyng thou condemnest thy selfe: forasmuche as thou takyng vpō the the office of a iudge, doest evyn the same thynges, for whiche thou condemnest another. And synce thou art in the same thyng faultie, that he is, surely whyles thou geuest sentence against him, therin pronouncest thou sentence against thy selfe. Men mayest thou deceiue, and theyr iudgementes escape parauenture, because they vpon coniectures onely and likelyhodes geue sentence, and are not able to see the secretes of mannes heart. But God whiche seeth, and knoweth all thynges, shall
against all suche haynouse offen|ders,* as we before spoke of, geue sentence of iuste damnacion, not vpon any slender or apparent profe, but euen as the very trueth is.

What doest thou so farfoorth man, stande in thine owne phantasie (I speake to euery suche, as herein knoweth him selfe giltie) to thynke, whi|les thou iudgest suche offenders, that thou canst escape Goddes iudge|mente

thy self, doyng as they do? and lookest thou to escape goddes han|des, when the transgressor can not escape thyne? and to auoyde goddes sē|tence, when men can not auoyde thyne? What, doeth goddes sufferaunce* put the in hope to escape vnpunished? And is he for his exceadyng and bounteouse goodnes, or his long bearyng with the in deferring thy pu|nishement, of the disyped, as though he wer suche one, as woulde either wynke at offences, or fauored euyll dedes? Nor vnderstandest thou, that this goddes long sufferaunce shewed vpon the, putteth not offenders in hope of escapyng punishment, but favorably leadeth the to penaunce & a|mendment, to the ende that vpon remembranue of his great benifites towards the, thou shouldest at laste begyn for shame, with thy selfe to be displeased.

The texte.

But thou after thy stubbernes, and heart, that can not repent, heapest vnto thy selfe wrathe, agaynst the daye of vengeaunce, when shall be opened the righteouse iudgement of god, whiche wyl rewarde euery manne accordyng to his dedes, that is to saye, prayse honoure, and immortalitie, to them whiche continewe in good doyng, and seeke immor|talitie. But vnto them that are rebel|les, and that dothe not obeye the truth, but folowe vnrighteousnes, shall come indignation and wrath, tribulation and anguysh vpon the soule of euerie man, that doth euell: of the lewe fyrst, and also of the Gentile. •o euerie man that doeth good, shall come prayse, and honoure, and peace, to the lew first, and also to the Gentile. For there is no respecte of persones with god, for whosoeuer hath synned wythout the lawe, shall also peryshe without lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the syght of god, they are not righteouse, whiche heare the lawe: but the doers of the lawe shalbe iustified. For when the Gentiles, whiche haue not the lawe, doe of nature the thynges contayned in the lawe: then they hauyng not the lawe, are a lawe vnto themselfes, whiche shewe the dedes of the lawe wyritten in theyr heartes: whyle theyr conscience beareth wytnes vn|to them, and also theyr thoughtes, accusyng
one another, or excuseyng at the daye, when the Lorde shall iudge the secretes of men by Iesus Christe, accordyng to my gospell.

But thou thy selwe tournest the goodnes of god towards the, to the encrease of thy damnation. For whyles thou through suche a stubberne mynde, as canne by no meanes be mollified with repêtaunce, refusest and forsakest god prouokyng to y* amendment, nothyng els therin doest thou but procure, and laye vp the treasure of goddes wrathe agaynste the. And albeit the wrath and vengeaunce of God be not nowe presently seene and perceyued, yet shall it in tyme to come be founde, doubtes in * that fearefull daye, when without al fauour, synful people shall so muche more earnestly be punished, by how muche more stubbernlye, they refused goddes gentle callyng of them to amendement, and when before all the worlde the exacte sentence of god shalbe opened, whiche shall neither erroniously nor parcially pronounce, as men are wont to doe, but as a most vprighte iudge, and one that knoweth all thinge, who shall, as men|nes desertes be, gyue rewarde, to some lyfe euerylastyng, to them (I saye) whiche hauyng a confidence in the promyses of the ghos|pel, continewu styll in godlye lyfe, withoute desyre of transitorye

things, or the vayne pleasures of this present lyfe, but are desirouse of lyfe euerylastyng in heauen: for theyr shorte reproche here wyll he gyue glorie without ende: for despite suffered, honoure, and for not regardyng theyr temporall lyfe, immortalitie: to other agayne, whiche through frol|warde rebellyon had rather obeye vnrighteousnes and falshed, than the truthe, rewardeshalbe gyuen meeete for suche desertes, without doubt the indigation and wrath of god, and therby tribulation and anguyshes of mynde, whiche punishment shall indifferently be layed vpon all synfull offenders, but specially vpon the lewe and Gretian, to the ende that such be fyристe punyshed, to whome god fyrste offered his mercifull fauer: on the other syde, to euerie Suche, as throughge fayth hath lyued godlye, shall prayse, honour, peace, & glorie equally be gyuē, but to y* Iew first, thē to y* Gretian, & after that, to al other wylde and barbarouse nations. For with god ther is of persons no suche respect, as ther is among men syttyng in iudgement, but he is one to all men, and equally iuste. Wherfore, whoso|euer haue without the lawe synned, shall also without the condemnacon * of the lawe peryshe: and suche shall by the lawe be iudged, as receyuing the lawe haue agaynst the same transgressed. For in the syght of god to be coumpted for righteouse, it is not sufficient to haue ben onlye a hearer of the lawe, whiche I saye, because thou that art a lewe shoudest not by so thynkyng deceyue thy self, but suche, as in workes and godly lyfe expresse and putte the lawe in
vre, suche (I saye) and none elles shall by the iudgment of God be taken for righteouse. God is suche one, as embraceth & maketh of good workes, albeit there be no law at al, and muche more abhorreth suche, as hauyng a lawe are not yet obedient therto, howbeit in dede no manne is there, that is ytterlye without a lawe. For when the Gentyles beyng without Moses lawe euen by the course of nature do suche workes, as are by the lawe commaunded, notwithstanding theye be not put in remembrace so to do by the rules of Moses lawe, yet are they to them selfe in stede of a lawe, as well appereth, by that in theyr lyfe they expresse the very substaunce therof, wrytē, not in tables, as the other was, but in theyr heartes, insomuche that, whatsoeuer in the courte of judgement amonge the lewes is customablye wonte to be done the same is done in theyr heartes, whyles thy conscience beareth wytnes either agaynst the, or with the, and thy alteryng thoughtes either accuse, or excuse the. In tyme to come herafter by this lawe shall god iudge, in whiche daye that shalbe opened playnlye in the syghte of all men, whiche is nowe in mennes heartes secretlye wrought, where he shal gyue sentence to whome nothing is vnknowen. But yet this iudgement, shall god exeacute by Christe his sonne, for this presente tyme our Lorde and sauioure, whiche shall than be the iudge of all the worlde. And leste anye should thinke, that this I nowe tel you, is some fable or dreame, assure your self, that it is a parte of the ghospell, whiche I preache vnto you.

The texte.

¶Beholde thou arte called a lewe, and trustest in the lawe, and makest thy boaste of God, and knowest his wyll, and allowest the thynges that be excellente, and arte inforuired by the lawe: and beleuest, that thou thy selfe arte a guyde of the

blynde, a lyght of them, which are in darkenes, an inforuier of them, whiche lacke dis|crecion, a teacher of the vnlearned, whiche hast the ensample of knowledge, and of the truthe, by the lawe. Thou therfore whiche teachest an other, teache not thy selfe. Thou preachest, a man shoulde not steale, yet thou stealest. Thou that sayest, a man shoulde not commit advoutrie, breakest wedlocke. Thou abhorest ymages, and yet robbest god of his honour. Thou that makest thy boste of the lawe, through breakyng of the lawe dis|honourest god. For the name of god is euyl spoken of among the gentiles through you, as it is wrytten.

What cause then hast thou, that arte a lewe, to glorie of the lawe?
Beholde, thou whiche to be called a lewe thynkest it a great matier, and vpon the priviilege of the lawe gyuen vnto the by god bearyng thy selfe
boldly, bostest that god is author of thy religion, whose mynde & pleasure
thou knowest by the holy wrytynges, whiche came from hym, whiche arte
also infourmed by the lawe, so that not onlye thy self art learned to
knowe what is to be desyred, what thynges are to be auoyded, & what is
best to be done: but standest also in a confidence, that thou art able to be
guyde* to suche, as are in blyndnes, & to gyue them lyght, which wander
in darknes: that is, to be a teacher of thevnlearned, and an infourmer of
them, y* lacke discreció. Because the lawe hath in the brought to passe to
know the fourme and order of lyfe, and the rule of truthe, thinkest thou
for this in the grace of the gospel to be preferred before the Gentile? I
thinke not so, but rather thynke that the knowledge of the lawe, wherof
thou makeste suche boste, shal before the judgement seate of god make
thy matier worse, vnles thou frame thy lyfe therafter. For the knowledge
wherof thou ma∫kest suche boste, shall sharpeely be layed to thy charge.
Thou bragger vpō the lawe, what crackest thou? thou (I saye) whiche
teachest an other, and teachest not thy-selfe? whiche preachest, that a
man shoulde not steale, and thy selfe doest commit robbery? whiche
tellest other, that aduoutrie muste not be done, and thy selfe breakest
wedlocke? whiche abhorrest ydolatry, & thy selfe takest goddes honoure
from hym? whiche among men crackest & gloriest of the lawe gyuen
unto the by god, and by breaking the same, dishonourest & shamest god the
author therof? tournyng y†, for which amōg o∫her thou sekest for glorie,
to his reproche, to whó onely al prayse is dewe. For this wyse to do, what
els is it, but as far as in the lyeth, to dishonoure god, I saye, as farre as in
the lyeth, for in dede vpon hym, no reproache at* all falleth. Of suche, long
synce complayned the holy prophetes of god, & namely Esai and Ezechiel
sayinge, that through you the name of god is euyl spoken of, reuiled, and
through your faute cou∫pted reprocheful, euē among the Gentiles gyuen
tyolatrie, whyles ye bostyng youre selfes vpon the tytle of god and his
lawe, leade an vngodly lyfe.

The texte.

¶For circumcision verelye auayleth, yf thou kepe the lawe. But yf thou be a
brea∫ker of the lawe, thy circumcision is tourned to vncircumcision. Therfore
yf the vncircū∫cised kepe the right thynges contayned in the lawe, shall not
his vncircumcision be co∫ūted for circumcision? And shall not
vncircumcision, which is by nature, (yf it kepe the lawe) judge the, whiche
beyng vnder the letter, and circū∫cised, doest transgresse the law? He is not a
lewe, whiche is a lewe outwarde: neither is it circumcision, whiche is
outwarde in the fleshe, but he is a lewe whiche is hyd within, and the
circumcision of the hearte is the true circumcision, whiche consisteth in the
spirite & not in the letter, whose prayse is not of men, but of god.
For neyther is it sufficient to be onely a Iewe borne, nor yet to be taken into theyr religion, but to that ende auayleth circumcision, yf thou put that thyng in vre and practise, for whiche circumcision was gyuen, & in trade of ly•e exercise that, whiche thou in ceremonies takeste vpon the. But yf thou transgresse the lawe, thy circumcision wyll nothyng auayle, forasmuche as before god, it is as though thou wer not circuncised at al. Nowe then as thy circumcision is tourned into vncircumcision, excepte thou therwith kepe other rules of the lawe, whiche make to good man|ners: so shall the Gentile for lacke of circumcision take no hurte, but before god be accoumpted for circuncised, yf he beyng ignoraunte nor re|gardyng the ceremonies of the lawe, perfourme suche thynges wherein the whole perfecion and ende of the lawe standeth, that is to saye, pure and innocent lyfe, and haue therwith a sure confidence in Christe, and be obedient vnto hym, whiche is the ende of the lawe. Yea I saye, the Gentile shall not only in this behalfe be in as good state as thou arte, but be also set before the, & therin in better case, than thou arte, because he know|eth not what circumcision is, so that therfore his hurtles lyfe shal declare thy lyfe to be more damnable: forasmuche as he not professyng the lawe, in the order of his lyfe expresseth yet the ende and meaning of the lawe, wheras thou lengthyng exactly to the bare wordes and small poynites ther|of, professing also the same with the marke of circumcision, by refusyng Christ breakest that, whiche in the law is chiepest. Before god, who iudgeth not men by bodely markes, but by theyr godlye myndes loste hast thou the name of a lewe, onles thou lyue after thy profession. For ney|ther is he lewe, whiche beareth vpon hym a lewyshe outwarde marke, nor is he circuncised, that hath a lytle skyn pared from his secret parte: but he, and none elles is a verye lewe, whiche inwardly and in his con|science is a lewe, whome as god onlye regardeth: so therbye iudgeth he euery mā. To be briefe, he is circu|cisied, whose heart is circuncised, rather thā he, whose priuie mēber hath some parte pared of, nor trusteth somuche vpō the law grauē in stone, as vpon y• spiritual meaning of it. For whose only leshē is circūcised, among mē he may in dede glorie, that he is a lew, but the very lewe in dede is he, whose conscience is pourged from synne, & hath wholly gyuen hymself to Christ which man: albeit among men be defrauded of hisprayse, yet doeth god acknowledge and approue hym, whose approbacion is perfite blysse and salua|cion.

The .i. Chapter.

What preferment then hath the lewe, or what auauntageth circūcision? Surely vel|ry muche. For because that vnsto them wer committed the wordes
of god. What then, though sum of them did not beleue. Shall theyr vnbeliefe make the promise of god with out effect God forbid. Let god be trewe, & every man a lyar, as it is written: that thou myghtest be iustified in thy sayinges, and ouercum when thou art iudged.

But here some one wyll saye, yf the whole matier stande in godly lyfe, and hurtles maners ioyned with fayth in Christe, what preferment then hath * the Iewe more, than the Gentile, or what aduaun|tageth circumcision at al, yf faythe and godlye ly|uyng make both the circumcised I say, and the vn|circumcised equall? yea yf circumcision make the lewes matier worse, yf he transgresse the law and offend? Truely, touchyng the free gyft of goddes grace offred by ye* ghospell, no poynete better is the lewes state and condicion, than is the Gen|tiles. And yet in some consideracion surely a great preeminence is it to be a Iewe borne. For herin fyrst maye they lawfully glorie, that among all other nations vnto them onelye were delyuere the wordes of god, as it maye appere, eyther for that to them aboue other was committed the law and prophecyes, or for that to them god only vouchesaued to speake. Of which bothe, the fyrst coulde not be without the great bounteousnes of god, whome it pleased so to magnifie that nacion: and thē agayne muche more semeth he prepared to the faythe offered by the ghospell, which knoweth the promyses of the lawe, and nygher is he to the truthe, which hath sumwhat therof, albeit it be but a shadowe. For the knowledge of Moyses lawe, and of the darke sayinges of the Prophetes are, as it were a steppe onwarde, and a furtheraunce to the doctrine of Christes gospell. And albeit sum of the Iewes beyng to muche stubbernely gyuen to the * carnall letter of the lawe woulde not gyue credence to the gospell, yet hurteth not theyr vnbeliefe, suche as vnfaynedly credit it. Shall the vnbeliefe of suche (thinke you) cause, that the faythfull promise of god shall not take effecte, so that he beyng therwith displeased wyl, (as men are commonly wont to do,) breake his promyse, and disapoynt all men of y*, which he hath equally and indifferently promysed to euerie man? God forbid it shoulde be so: but rather looke surely, that god will with all men kepe his promyse, sauing: with suche, as refuse to take his offer: whiche he doth, lest any manne myght at any tyme reprowe the fidelitie of the promyse mälker, and leste it appere not sufficiently that god is trew, and as he is trew in dede, and cannot lye, so is he ready to perfourme, whatsoever he pro|mised, but falsehod and lying cum of men, which through theyr own fault|tes are of the promises of god disapoynted. God, as he is faythful, so neilther canne he be deceyyed, nor deceyye: but man, in asmuchhe as he is but manne, maye do bothe. That the promyses of god ben moste cer|tayne, witnesseth also the mysticall and heauenlye psalme of Davuid, saying: To the intente thou in thy sayings myghteste appeare right|house and trewe, and in dede ouercum, as often as menne shall accuse
the for such one, as maketh vayne promises, falsely and leudly thynking
with themself, that for myne offences sake thou wylte not perfourme thy
promise made to the stocke of Dauid. In dede I cannot denye, but that I
well deserued to be disapoynted of thy promyse, but yet muche matier
malketh it, that thy fidelitie and truthe shoulde throughge my synnes be
amōg men more commended and spoken of: as it wil, whē they shal see
the holde on styll, not chaungyng thy sentence, notwithstandyng all myne
vnrigh[teousnes].

The texte.

¶ But yf our vnrighteousnes make the righteousnes of god more excellent,
what shall we saye? Is god vnrighteouse, which taketh vengeaunce? I speake
after the maniuer of men: god forbid. For how then shall god iudge the
world? for yf the truthe of god appeare more excellent through my ly vnto
his prayse, why am I hēcefurth iudged as a synner? And not rather (as men
speake euyll of vs, and as sum affirme, that we saye) let vs do euell, that
good maye cum therof: whose damnacion is iuste.

But here sum man with himself wyll peraduenture thynke this: yf by
mennes vnrighteousnes, the righteousnes of god, be more aduaunced
and set furthe, what shall we thynke? Shal we thynke god vnrighteouse,
and suche as would haue synne to continew, that his iustice maye more
clearly appere and be more prayed? But now speake I not in myne owne
name, but in the name of vngodlye people. For god forbid, that any suche
thought shoulde at any tyme enter into any good mannes mynde. Yf
god be vnrighteouse, (as this reason semeth) how can he be hyghe iudge of
this worlde? For yf this be goddes ordinaunce, that I should be a sinfull
lyar, to the intent that through my lying his fidelitie & truthe might the
better be knouen, & more set furth, and that my reprocheful lufe also
should auauce his glory, why is thē my sinful lufe layed vnto my charge?
why thynk we not rather, as foule tounged people falsly reporte, takyng
vs, as though we this sayed: let vs do vnhappely, that good maye cum
thero, yf that through out vnrighteousnes the righteousnes of God be
more magnified and prayed. But god kepe all good folke farre frō suche
frantyke imaginacions. Al suche men for theyr vnbelefe are for iuste and
lawfull causes by goddes sentence condemned. For as they can not laye to
goddes charge the synnes, wherof themself be wyful workers, so thālkes
shoulde there none be gyuen vnto them, yf god of his goodnes turne
theyr offences to his glorie.

The texte.
What then, Are we better than they? No, in no wyse. For we haue all redy proved, howe that bothe Iewes and Gentiles are all vnder syn, as it is written. There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God: they are all gone out of the waye, they are al vnprouitable, there is none that doth good, no not one. Theyr throte is an open sepulchr, with theyr tongues they haue deceyued, the poyson of aspes is vnder their lyppes. Whose mouth is full of cursynge and bitternes. Theyr feet are swyft to shed bloude: Destruction and wretchednes are in theyr wayes, and the waye of peace haue they not known. There is no feare of god before theyr eyes.

But now agayne to our purpose what shall we saye? Are we, that are Iewes in better case, thā are y• paynyms? Not a whyt. I meane touching gods grace, promysed by the gospell, though that in the prerogatiue of the lawe gyuen vnto vs by God we seme to passe them. For nowe haue we already playnly proued, that both Iewes and Gētiles are all subject and thral vnto synne. As for the gētiles, y• matier is more plaine, than can be denied. And y• the Iewes are in like case, theyr owne scriptures beare euiijdēt wittes. For in the .xiii. psalme of Dauid this wyse is it wryten: there is none righteous, none is there that vnderstādeth or seeketh for God, all are wandered out of the waye, and therewith also becomen vnprouitable, no man is there, that doeth well, (I say) not somuche as one. Againe in the .v. Psalme: theyr shrote is an open sepulchr, with theyr tongues haue they deceiued: the poyson of y• serpent Aspis is vnder theyr lippes. In the ix. Psalme likewyse, whose mouth is ful of bitternes and cursynge. With whiche testimonies the prophete Esai agreyng, saieth: theyr fete are swift to shed bloud, destruction and wretchednes are in theyr wayes, & the waye of peace haue they not knownen, there is no feare of God before theyr yies.

The texte.

We know, that whatsoeuer thyng the lawe sayeth, it sayeth it to them, whiche are vnder the lawe, that all mouthes may be stopped, & that all the worlde may be subdued to God, because that by the dedes of the law, there shal no fleshe be istuydied in his sight For by the lawe cummeth the knowledge of synne.
Nor can we nowe caucl & say, that suche sayinges touche not, ne belong to 
the Iewes, synce that whatsoeuer the lawe sayeth, the same properly 
appertaineth vnto suche, as the same was geuen vnto, and are therefor to 
the same more bounden. All whiche was of God for none other purpose 
done, but generally to stoppe euerye mannes mouthe from proude auauncyng of them selues: & eftsones to declare, that the whole worlde 
was endaungered to God, synce that, no not Moses lawe carnally kept, 
was able to make any man righteous and innocent in the sight of God, 
without whose commendacion among men to be accoumpted for 
righteous is but a vaine trile. But here wyll some one say, if men by 
kepyng of the lawe become not righteous, what good doeth it? Certainly to 
this end auailed the lawe, that by it eche man knewe his faule. And surely 
tolwarde the recovery of health no smal furtheraunce is it, if a man 
knowe his owne disease.

But nowe is the righteousnes of God declared without the lawe, forasmuche 
as it is alowed by the testimony of the lawe and of the prophetes. The 
righteousnes of God cōmeth by the fayth of Iesus Christ, vnto all, and vpon 
all them, that beleue.

But as hitherto it specially apperteined to the lawe to shewe menne theyr 
offences, whiche they before the lawe geuen knewe not so wel: so is there 
nowe by preaching of the gospel, a righteousnes declared, whiche nedeth 
no helpe of Moses lawe, whiche righteousnes yet the lawe & prophecies 
spoke of before. A iustice (I say) there is declared, not of the law, but the 
iustice of God, to be obtained, neither by circūcision, nor Iewishe 
ceremonies, but through fayth and a sure trust in Iesus Christ, who allone 
geueth true and perfite iustice, not onely to the Iewes, or to any o|ther 
special nacion, but without percialitie to all and euery man, whiche hath a 
sure trust and confidence in him.

There is no differēce: for all haue sinned, and are destitute of the glory of 
God: but are iustiied freely by his grace through the redempcion, that is in 
Christ Iesu, whom God hath sette foorth to be the obteiner of mercye 
through fayth, by the meanes of his bloud, to declare his righteousnes, in 
that he forgeueth the sinnes that are passed, whilche God did suffre, to 
shewe at this tyme his righteousnes, that he might be coump|ted iuste and 
the iustifier of him, whiche beleueth on Iesus.
For as the disease is so general that all are this farre gone, that before God they can of theyr owne iustice nothyng glory: so must all of the same God, whom they haue offended, seke to be made righteous, whiche righteousnes he geueth, not as wages due for kepyng of Moses law, or of the lawe of nature either, but frely through the great mercy of God, procured not by Moses, but by Iesus Christ, by whose bloud we are redemed from the tyranny of synne. The lewes as it cannot be denied, had in ty|mes past theyr mercy table, a shadowe and figure of that, whiche should afterward folowe, but no we hath God declared Christ to be vnto all peo|ple the very propiciatory mercie table, and sacrifice, to the entent that vpō displeasure cōceiued fyrst with our synnes, we might now be made at one with God, not by the bloud of beastes, as the lewes wer, but by the most blessed bloud of Christ him selfe, whiche washeth awaye the synnes of all men, therby declaryng his righteousnes to al y\textsuperscript{*} world, whiles he through his sōne in suche sorte forgeueth the sinnes of our former life, y\textsuperscript{*} he would yet haue vs nomore hensfoorth fal again vnto thē. Nor yet doeth he this because men haue deserued so much, but because his {pro}\textsuperscript{ise} was so to do. Nor is it to be supposed, that God hath vntil this time suffred his people to runne at ryote out of his lawes & to continue in synne, either because he wysst not what they did, or favoured theyr doynges, but rather in this tyme long before appoineted, to shewe his righteousnes, that so it might clearely appeare, that he is both thoroughly and in all pointes righteous of him self, and the onely author of our iustice, whiche he indifferētly ge\textsuperscript{u}eth to al suche, as beleue the gospel of Iesus Christ.

Where is then thy reioysyng? It is excluded. By what lawe? Of workes? Nay: but by the lawe of fayth.

If this be so, (as it is) then answere thou me, whiche art a Iewe, where be thy crakes become? They are vndoubtedly taken from the, and dis|patched arte thou of them, synce the tyme that it hath pleased God, in the gospel of Christ to make all nacions equal. For euen the very Gentiles haue now helth and saluacion offered vnto them. But then by what law I pray you, are they excluded? Are they excluded by the olde ceremomial lawe of Moses? No not so, but by a newe lawe, suche as nothyng els requireth, but a liuyng fayth in the sonne of God.

Therfore we holde, that a man is iustiied by fayth without the dedes of the lawe: Is he the God of the lewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely whiche iustifieth the circumcision that is of fayth, and vncircumcision through fayth. Do we
then destroy the lawe through fayth? God forbid. But we rather mainteine the lawe.

For we hold (as in dede the trueth is) that every man may hensfoorth through fayth be made righteous, though he kepe not the workes & cere\`monies of Moses lawe. The lawe & righteousnes therof peculiarly here\`tofore` appertained to the Iewes: but the benefite of Gods mercy offered by ye\` gospel, God now generally offereth to al men. Is he (trowe ye) only God of y\` Iewes? Is he not aswel God also of the gentiles? Doubt there is none, but that he is God of al nacions, aswel (I say) of the gentyles as of the Iewes. Then further, sythe there is but one God ouer all, good reason is it, that his gifte be likewyse commen to all. Whervpon it folo\`weth

againe, that it is not one God, whiche iustifieth the circ\u00e9cised Iew, callyng him from his affiaunce in the lawe, whiche promiseth a sauiour, to the fayth of the gospel, whiche perfourmeth the same, & another God whiche iustifieth the vncircumcised paynym, by callyng him fr\õ his ido\|latrie, to the same fayth: but it is euen one god, whiche worketh righteousnes in bothe. But here wyll some lewe say, what sayest thou Paule? If through fayth (as thou sayest) all thynges be geu\ë vs, then makest y\` Moses lawe but a vaine thyng, & for none vse & profite geu\ë to y\ë Iewes. God forbid. Rather so farre are we fr\õ thabolishement or thappayryng of the authoritie of the lawe, that we muche more maintaine & establishe it, whiles we preache & teache, that thing to be doen in dede, whiche y\` law promised, & tel you of him, to whõ as to a marke the lawe appointed & di\|rected. Nor is that abolished, whiche is cha\u00e7ed for a better, nomore th\õ we say, that the flourues are abolished, when in theyr steade fallyng fr\õ y\` trees there groweth fruit, or when in steade of y\` shadowe, there is placed a very body.

The .iii. Chapter.

The texte.

What say we then, that Abraham our father (as pertainyng to the fleashe) did fynd? If Abrahã wer iustified by deedes, then hath he wherin to reioyce: but not with God. For what sayeth the scripture? Abrahã beleued God, & it was coumpted vnto him for righteousnes. To him that worketh, is the rewarde not rekened of fauoure, but of duety. To him that worketh not, but beleueth on him that iustifieth the vngodly, is his fayth cou\ëpted for righteousnes (accordyng to y\` purpose of the grace of god) Euõ as Da\|uid
describeth the blissedfulnes of that mā, vnnto whō God imputeth righteousnes with out dedes. Blessed are they whose vnrighteousnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the lorde will not impute synne.

A

nd yet if now any mā stubbernly maintein & defend the presēt state of Moses lawe, grosse & carnal as it is, & not onely defēd it• but also vpō a cōfidēce therin, put other in hope to be saued: Against him will I for exāple reherse no meane lewe, but euē Abrahā him selfe the first & chief of al the circumcised, of whō as father & beginner of theyr stocke, the whole nacion of lewes are wont specially to crake & glory. And yet is Abrahā in very dede touching carnal kynred in suche sorte father to the lewes, that yet he is neuerthelesse father to all suche as in fayth resēble him, & are like vnto him, in thimage of ye soule, & not somuche in y• image of the body. As for circūcision, (which as I sayd) had his fyrst beginnyng in Abrahā, was but a pledge & marke of al Mo∣ses law, & as a mā may say, a special token wherby lewes are knowne to be lewes. Let vs now therfore cōsider what Abrahā gote, & that whiche he got, by what meanes he obtained it. That Abraham fyrst was praised for a righteous mā, y• scriptures self beare euidē recorde. But now if he either through circumcision, or by kepyng of suche other ceremonies, as • are in Moses lawe prescribed, wōne y′cōmendacion, than hath he in dede somewhat wherof to reioyce, & yet not before God, but before men. And why before men? Vndoubtedly, because he gotte it through suche externe and bodily meanes, as menne vse to iudge of. And why not before God? Certainly because he obtained it not for his faythes sake, wherby we are brought into y• fauer of God. But now so is it that Abrahā euen at Gods owne hand obtained the praise of righteousnes. Whervpon it foloweth,
that he got it, not by keeping of any prescribed ceremony of the law, but by that faith, whereby all men both Jews & Gentiles must now seek for like praise, I mean all such, as are the true children of Abraham. Nor require I, that ye should herein believe my words, unless the scriptures clearly and evidently testify the same. In the xv. chapter of Genesis, so, thus is it written: Abraham believed God, & the same belief of his was counted for righteousness. To him had God promised an offspring, as plentiful, as is the number of stars in the firmament, which yet was in ye case that both his wife was past child bearing, & himself had yet none heir. And yet unlikely as it was without delay believed he the promise maker, not considering the possibility of the thing, which was promised, but rather who was the promise maker, & for ye his sure confidences sake was he forthwith counted righteous, not for his circumcision, which he had not at ye time received, but for his faith's sake, & was in deed so counted, not before men, but before God, who was the onely witnes, when this mystery was wrought: of whom this his faith was counted for righteousness, long before that he had done any good deeds (such I mean) as are by Moses law commanded. Now that call we properly counted or taken for paid, which being not paid in very deed, is by ye special goodness of him, that so taketh it, reckened for paid. Now then, if even ye Patriarch Abraham himself was not for his circumcision sake counted righteous, but was lòg before his circumcision, for his faith's sake accepted of God, why should the Jew in ye ceremonies of ye law put any affiance, to whom the same was given but for a season? And surely much less should the gentiles therein have any trust, to whom the same was not given at all. For if unto ye Jew subject unto the ceremonies of the law any reward be given for keeping of them, ye semeth paid unto him, as wages due by couenant, rather then given by any favour & mercy of ye giver, as of ye otherside, if for trągression of ye law the same suffer punishment, wel worthy is he therof. For as ye servant, whe he hath throughly finished his task, he receiueth his wages: so if ye same forget to do his duetye, he is w't si*ipes and punishment sharply corrected. But to the gentiles, to whom the ceremonies of the law are vnknown, or to the levites either, which having forsaken the bondage of the law are become christian men, & worke no longer now, as it wer by taske, but vnfaithfully & purely put their trust in him, which freely giveeth perfite justice, even to the wicked, al whose synnes he hath by his death taken away, to suche (I say) giveeth faith, as he did vnto Abraham, which is, that they be accoupted for righteous, not for keeping of the law, but for their onely faith's sake, whervnto no man is compelled, but rather gently provoked & allured, which God doth to the extent that our faith in Christ should be a thing of vs freely wrought, & of no compulsion, and that our deliueraunce through him, & restoryng of vs into the number of righteous people shuld be a thing of Gods fre giʃte & mercy, & of no debt. To this purpose like wise maketh Dauid both kyng & prophet, the chiefe glory of the levites next after
Abrahā, & in whō Christ thonly fountaine of our welth & salua¦cion was specially promised vnto vs. For in his xxxi. Psalme describeth he also this blessedfull state of man, declared now by the gospel, shewyng

it is not geuē & receiued, as due vnto vs for the workes of Moses law, but by the fre goodnes of God, wherby we are moued & drawen to beleue. Blessed are they (sayeth he) whose vnrighteousnes is forgeuen, & whose synnes are couered. Blessed is that mā to whō the Lorde wyll not impute synne. By whiche testimony ye se how vnrighteousnes is forgeuen, done against Moses lawe: And how also sinnes done against y lawe of nature are couered. Briefely ye heare & perceiue, that suche as through Christ haue attayned this blissful state, haue no kynd of sinne layed vnto theyr charge, in al whiche saying yet of y prophete there is of kepyng the lawe no mécion made. Cause is there none therfore, though y'sewes be neuer somuche descēded of these mens stocke, that they should peculiarly challenge as theyr owne, either the blissful state spoken of by Dauid, or the praise of righteousnes geuē vnto Abrahā, excludyng the gentiles frō it.

The texte.

Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For we say, that fayth was rekened to Abraham for righteousnes. Howe was it than rekened? When he was in the circumcision? or when he was in the vncircumcision? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnes of fayth, whiche he had yet beyng vncircumcised: that he should be the father of al them that beleue, though they be not circūcised, that righteousnes might be imputed to them also: and that he might be the father of circumcision, not vnto them onely whiche came of the circumcised, but vnto them also that walke in the steppes of the fayth, that was in our father Abrahā, before the tyme of circumcision.

If it be reasonable, let them answer me to this question, whether this blessednes promised by God, only appertaine to suche as are circūcised, & are therby boûde to y law? or els to suche, as also are both ignorant what circūcised is, and what the ceremonies of the lawe meane? Thus muche must they at the lest graunt, y Abrahā for his fayth was coumpted righ∣teous. But by Abrahams title as fyrst father and beginner of the Iewes stocke, must al his ofspryng be estemed & coupted for righteous. For an vnmete thyng is it, and against reason, that the neuewes shuld by
other meanes chalēge any right, thā by suche wherby theyr fyrst parēt was put in possession. A knowne matier is it y• Abrahā was called righteous, but let thē then tel me for what cause was he so called? was it for paryng of a lytle skynne frō y• fore parte of his yarde, or was it rather for his faythes sake, without any consideration had of circumcision? To say that he for his lewisle circumcision, obtained the praise of a righteous man, cannot be defended, forasmuche as at y• time when Abrahā was so coūpted, neither was he circumcised, nor yet commaund ed so to be. But long before that be leued e that of his sede Christ should be borne, through whom all nations of the world should obtaine this blessednes & fatherly praise of righteouse: & for this fayth of his was he coūted for righteous. After whilche tyme folowed circumcision, not as a meane wherby to make him righteous, but to be as a marke & token among men onely, & not before God, wherby the Iewes should be knowne to be his children, whiche beyng not circumcised beleued God, & yet uncircūcised as he was, had through his onely fayth pleased God. If Abrahā had been fyrst circumcised & thā beleued, and so consequently called righteous, then would it appeare some what, that this holy name of righteouse appertained onely to the circūcised, but in him was it contrary, as whiche for his faythes sake was pronounced righteous, before that he was circūcised or commaund ed so to be. And afterwarde ensued circumcision, not as a meane to make him righteous, for so was he alredy, but partely to be as a certain figure of the true circūcision, y• is to say, of the pure & godly life, whiche should afterwarde be in suche as would perfitely beleue in Christ, whiche kinde of circumcision is not ministred with a sharpe flynte stoo ne cuttyng of a lytle skynne frō the fore parte of the yarde, but wrought by the spirite of God, rootyng out of mens heartes all naughty desyres, & partely also to be a certaine seale or bonde wherby Abraham should of the promises be assured, whiche should not yet foorthw be accomplished in Isaac, which onely figured Christ, but in due season be performedy in y• sonne of God, that so finally Abraham the fyrst example of fayth, might be knowne to be the father vnto all suche, as would beleue in Christ (as he did) though they were not carnally circūcised: that as his fayth was coumpted for righteouse, so should the fayth of al suche as are the true and lawfully begotten children of Abraham, be of God likewyse accepted. And by this also in suche sorte knowne to be father to the gentiles, that yet the Iewes are not excluded, if they for this onely stande not to muche in theyr owne phantasie, because they are lineally descended of the circūcised Abrahams stocke, and haue nothyng els to proue theyr kynred by, but onely a bare bodely marke, but haue rather that fayth wherby he
beyng not yet circū¦cised, was of God coūpted for righteous. For nothyng is there that to y• fathers maketh a surer profe that theyr childrē are theyr owne & lawfully begotten, than if they folowe theyr fathers vertues. And if it so be, that men vse to disenherite euuen theyr owne children, deniyng that suche as growe out of kynde from the good condicions and maners of theyr aun∣cesters, are theyrs, surely muche more wyll God by like markes seauer bastardes from his lawful children.

The texte.

For the promises (that he should be the heire of the worlde) happened not to Abra|hā or his sede through the law, but through the righteousnes of fayth. For if they whilche are of the lawe be heires, then is fayth but vayne, & the promise of none effect, be|cause the lawe causeth wrath. For where no lawe is, there is no transgression. Ther|fore by fayth is the inheritaūce geuen, that it might come of favoure, that the promise might be sure to all the sede: Not to them onely whiche are of the lawe, but to them all|so whiche are of the fayth of Abraham, whiche is the father of vs all (as it is written. I haue made the a father of many nacions) even before God, whom he beleued, which restored the dead vnto life, and calleth those thinges whiche be not, as though they were.

Now as Abrahā deserued neither for kepyng of Moses law, whiche was not at that tyme geuen, nor for his circumcisions sake, whiche (as I before sayd) he had not yet receiued, that God should make him suche ho|norable promises, that is to wete, that the dominion of the whole worlde shuld by inheritaūce fal vn|to him, or to his posteritie, but through fayth wherby he deserued to be called righteous: no more shuld the Iewes loke to enioye the sayd right of Goddes promise, either by the onely title and right of circumcision, or of the lawe either. A title (as ye knowe) can by none other wayes be conueied to posteritie, than by suche as the fyrst au∣thour and beginner of the stocke came by it. For if the possession and inheritaunce of the whole worlde promised vn|to Abrahams posteritie generally belong vn|to the Iewes by the title of the lawe, so that they

therby only becū heyres, thā is y• preachyng of Christes faith, but a vayne* thing, than is gods promise of none effecte, synce it is certayne, y• through the benefite of the lawe, noman receyueth y• blessyng which god promysed to Abrahā. Yea I saye so vnable is Moses law to bryng men to this ioy∣full & welthy state, y• it rather worketh wrath & goddes displeasure, whiles therby occasion is ministred more greuously to offend
hym, whereas faith contrarywise of y* wycked & vngodly maketh men righteous. For where offences are and displeasures are borne, as it is with them, which are vn||der the lawe, there is there for chyldren no inheritaunce dew. But nowe & yf any man aske how the lawe rather worketh gods displeasure & wra||he than righteousness, beholde, this wyse it is. Experience sheweth, that it is vnlawfull to condemne another man as gyl||ye, vnles by some law fyrste made there be a penaltie of condēnacion proclamed and appoynted. But so was it that in Moses lawe were there diu||e thynges commaunded to be done or not done, as for example circumcision, the Sabbath daye ke||pyng, feastes of the newe Moone, the differences of meates, touchyng of deade bodyes, of strangled beastes, of bloude, of washynges, al which are of this sorte that though we neuer so diligentlye obserue them, yet make they vs not righteouse, and yet is suc||he one as dothe in these offende, en||daungered and subiecte to punyshment. But nowe because by this law no man is bounde, but suche as are lewes, and forasmuche as to Abraham was promysed the inheritaunce of all nacions, well foloweth it, that by the ryght and kepyng of the carnal law, the promise of god can not be delriued into all nations, and then foloweth it that by fayth is this inher||taunce obteined, and goddes pleasure is it should so be, to thentent that men should knowe, that it is a gyfte gyuen by goddes free mercy and fa||uour, and of no debte. And thus shall goddes faythful promyse, wherby* all Abrahams posteritie is put in hope of this glorious state, be certayne and effectuall. I call Abrahams posteritie, not only suche, as by reason of one common lawe giuen vn||to them are of one stocke, but rather all suche, as in fayth resemble theyr fyrst parentes. For more agreable vn||to reason is it, y* spirituall kynrēd knytte together thorow fayth, wherby Abraham deseruyng the promyse became goddes frende, should be a thyng muche more effectuall, then is any carnal kynred thorowe the lawe, who prouo||keth both goddes displeasure and also condemneth vs. A vayne crake is it therfore to saye as the lewes do, that Abraham is onelye their father, when he is in very dede father to vs all, of what nation soeuer we be, so y* we humbly receyue and embrace Christes gospell. That this is true, god himselfe in the xvii. Chapiter of Genesis witnesseth, what time he encrea||sed his name, and in stede of Abram callyng hym Abraham, sayed: I haue* made the father of many naciōs. Certaine must that be, which god spake. But then yf Abraham be father to the circumcised people and no mo, how standeth it w|| this, y* he is father of many nacions? Be in this perswaded rather, y* as there are no more gods but one of al suche as trust vpon him: so gods wy|| & pleasure was, y* Abrahā whiche was a figure of god, euen as Isaac fyigured Christ, should be the father, not of this nation, or that only, but of all them whiche were by lyke fayth ioyned vn||to hym.

Nor coulde Abraham in his belief be deceuyed, because he had a confi||dence
in his promises, which was not only able to make the barren to be fruitful, but also to restore the dead to life again: so far further that when he was afterwards commanded to sacrifice his only son Isaac, in whom alone all the hope of his posterity rested, yet nothing doubted he of the fidelity of the promise maker, by whom Abraham well wist that his son might be restored to life again, and knew also that God was able to call into a part of this blessed inheritance, such things as in the common opinion of men are utterly nothing, as though they were somewhat. The Jews judge themselves only to live and to be somewhat worthy, abhorring the Gentiles as unmeet for any good thing, but to be abjects: to whom yet more availed the merciful and favourable calling of God, than carnal kynred availed the Jews.

The texte.

¶ Which Abraham, contrarie to hope, beleued in hope * he should be * father of many nations, according to * which was spoken: Even so shall thy seed be, as the stars of heaven, and the sand of the sea And he faynted not in the faith, nor yet considered his own body, which was now dead, even when he was almost an hundred years old: neither yet that Sara was past child bearing He staggered not at the promise of God through unbelief, but became strong in faith, being fully certified, that he which had promised, the same was able also to make it good. And therefore was it reckoned to him for righteousness.

And in deed well worthy was the strong & constant faith of that good old man, to have God's favour, which vpo a trust of God's promise, in such things conceived a sure hope wherein by course of nature there was no hope to be conceived: in so doing as well knowing the faithfulness of God * promise maker, as also his great & almighty power. And though himself was feeble, and his wife like wise passed tempyng, yet nothing doubted he, but that he should be father of many nations, and the beginning of such an infinite posterity, as is the number of stars in heaven, even as God said unto him, when he had brought him into the fields and shewed him the firmament * and replenished with stars, saying: As thou art not able to number these stars, * o shall thy seed be innumerable. And albeit at that time the same promise by reason of his feeble age seemed neither apparent nor likely to be true, yet weake & feeble as he was in bodily strength, he faynted not in * strength of faith, nor as mistrusting people do, sought for proofs how these things might be done or not done, nor considered his dry & barren body even the worn out, & not able * to have issue, as which was
Neither, whose flourés by reason of age were dryed vp, i suche sort y' though himself had not ben past al strēghth to beget a chylde, yet was she passed chyld bearyng & vnable to cōceyue. No suche thyng (I saye) remēbred he, nothing mistrusted he, nothing staggered he, but surely & with al his heart leaning & trustyng vnto y' promyses of god (as strong in fayth as he was in body weake, being in despayre of his own power,) conceiued a most sure trust vpon the power of him y' made the pro¦myse: and in al this matier chalengyng nothyng to hymselfe as his own, gaue ouer the whole prayse and glorie to god only, whome he by his sure and constant fayth, both testiied to be true of promise, as whiche woulde deceyue no man, & lykewyse to be almightye, as whô he thoughte able to perfourme his promise were the same neuer somuche passyng all worldly strength.

This is the glorie wherwith god is chieflye delighted, whiche nedeth no seruice of ours, and therfore, (as the scripture sayeth) it was reckened vnto hym, for ryghteousnes.

The texte.

¶ Neuerthelesse it is not wrytten for hym onelye, that it was reckened to hym for ryghteousnes: but also for vs, to whom it shalbe coumpted for ryghteousnes, so that we beleue in hym, that raised vp Iesus our Lorde from the dead: whiche was deliuered for our synnes, and was raised agyue for our iustification.

Nor is it to be supposed, that this was wryten onely for Abrahams sake when it is sayd, y' his faith was reckened vnto hym for righteousnes for y' scripture laboreth not so muche for the auaucemēt of Abrahās glory only but rather to gyue vs which are of Abrahās posteritie, an example, wherby al the world might vnderstande, that as Abraham, for his faythes sake without healpe or ayde of the lawe obtyned before god to be coumpted for righteous: so should none of vs by kepyng of the law only, thynke to haue the same. Abrahā thē was called righteous, because he beleued god. And surely entry haue we none to ryghteousnes, vnles we lykewise beleue in the same god, which to vs hath brought to passe in Iesus Christ our Lord, whome he rayeds from death to lyfe, euен that he promised to Abraḥam, in the fygure of Isaac, therby declaryng that the fayth of Abraham was no vayne fayth, which beleued y' god was suche one, as could geue lyfe euuen to the deade, & call agayne suche thinges, as are not, as thoughe they were. Let vs not therfore for our righteousnes and cleenannes of lyfe, thanke Moses but Christ, whiche gaue hymselfe to
death to the entent he would freely through fayth forguye our synnes, 
whiche also rose agayne from death, to the entent we shoulde abstayne 
from deadly synne, nor displease hym, by committying agayne suche 
thynges for which his pleasure was to dye. He dyed (I saye) to kyll synne 
in vs, and rose agayne from death to thentent that by hym fyrst, dying to 
oure olde synnes, & so furthe with hym, and by hym, beyng brought and 
restored into a newe kynde of lyfe, we may hereafter lyue vnto y* 
ryghteousnes, which we haue through his goodnes receyued.

The v. Chapiter.
The texte.

Because therfore y* we are iustified by fayth, we are at peace with god, 
through our lord Iesus Christe: by whome also it chaunced vnvo vs to be 
brought in through fayth, vnvo this grace wherin we stande: & reioyse in 
hope of the glorye of the chyldren of god, Not that only, but also we reioyse 
in tribulatiō knowyng, y* tribulatiō bryngeth paciēce, paciēce bryngeth 
experience, experience bryngeth hope, and hope maketh not ashamed, for 
the loue of god is shed abrode in our heartes, by the holy ghost whiche is 
geuuen vnvo vs.

C
Onsyderyng that only syn causeth variaunce betwixt god and man, 
now are we certeynly at peace with god, because that of wicked & synful 
people we are made ryghteous, &* that neither by Moses law, whiche 
rather encreased oure offēces nor for our workes, but as our father 
Abrahā was for oure faythes sake reconciled vnvo god y* father, whose 
frende also through fayth Abraham became, & that neither through 
Molises, but through the only sonne of god our lorde Iesus Christ, which 
with his bloud washed away our offences, & by his death reconcilyng vs 
vnvo god, beyng before y* tyme displeased with vs, so opened for vs an 
entrye, y* we through lyke fayth without either the lawe, or circumcision 
migthe be brought into this grace of god promysed by the ghospell.

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In whiche fayth we stande stedfaste, and not only stande with good wyll & 
courageouslye, but also reioyce not only because we are at peace w* god 
but also for that we are pute in sure hope, that through oure stedfastnes 
of fayth, we shal in tyme to come enioye the glorie of heauen. Nor enuye 
we the lewes, through the glory of their circumcision, and as we enuye 
them not, so mislike we not our fayth, the brynger furthe of suche 
plentiūfull fruicte, nor yet repent we our glory, with hope wherof we for
this present tyme are aduaunced & vnderpyght. Whiche glorie albeit it be suche, as cannot yet be seene, and thoughe without sufferyng of adversities and troubles we atayne not therunto, yet euē the same troubles in the meane season reckon we a thyng to reioyce and glorye of, as whiche we suffer both to our hyghe prayse, & are also suche, as open vnto vs the gate to life euerlasting. For this new example hath Christ both geuē vs, & by him also taught are we this excellent doctrine, that by sufferyng of tribulatiōs, the vertue of pacience is strengthened: and as the fyer tryeth golde, so throughe pacience become we better tryed and proued both of god & man. Agayne the more tribulatiōs we suffer, the surer hope of rewarde stande we in. Nor is it to be feared, leste this hope mysse & disapoynt vs, & of our belief make vs ashamed, before y* wicked people because we haue euē now therof in hande a moste sure pledge and earnest penye, whiche is the mer|uaylous and vnspeakeable loue of god towarde vs, not onlye externally shewed vnto vs, but most pleitifully printed in our heartes in manier colpellyng vs to loue hym agayne wrought by the holy ghost, & in steade of the watryshe letter of the lawe gyuen vnto vs as a gage, assuryng vs of his promise herafter surely to be perfourmed.

For when we were yet weake, accordyng to the tyme, Christ dyed for vs, which wer ungodlye. Yet scarce wyl any man dye for a ryghteouse man Peraduenture for a good man durste a man dye. But god setteth but his loue towarde vs, seyng that whyle we were yet synners, according to the tyme, Christ dyed for vs Muche more then nowe we that are iustiied by his bloude, shalbe saued from wrathe through hym.

For had not god of his great mercy singulerly loued and pitied vs. Iesus Christ his only sonne had neuer by the wyl of his father descended* into earth, nor haue taken oure mortall fleshe vpon hym, and so haue dyled, namely, what tyme we were weake, thrall, and subiecte to beastlye desyres, whiche were by the lawe more lyke to be prouoked, than to be bryde|d and suppressed. Bad yet as we then were, he loued vs in hope of salua|tion, yea he loued vs beyng wycked people and deuilshe ydolaters, and so loued vs, that for our sakes he wyllingly suffered death, whiche was the greatest, evident, and moste singuler poyn of loue, that euer could be shewed. Among men scarcely shal any man fynde another so frendlye, as wyl for his good and wel deseruyng frendes sake suffer death: But to graunt that some suche maye some where be founde, as for his approued frende wyl paraduenture be contented to dye, yet hath god shewed an ex|ample passyng all examples of suche earthly loues, whom it pleased euen for wycked and vnworthy persons to delyuer his onlye sonne to death. Now if god haue for vs beyng wycked people and
offenders done thus muche, how muche rather wyl he do for vs beyng nowe purged, chastised,

and by the bloud of his sonne, reconciled vnto hym, that we through sinne fall no more into his displeasure, and therby stande in iopeardy of more greuouse dānation not only for our synful lyfe, but also because we should then be vntthankefull. Christe dyed for vs but for a season, but he rose algayn for euer. And as he dyed for vs, so arose he agayne for our sakes.

The texte.

¶ For yf when we were enemies, we were reconciled to god by the deathe of his sonne, muche more, seying we are reconciled, we shalbe preserued by his lyfe. Not onely this, but we also ioye in god by the meanes of oure lorde Iesus Christe, by whome we haue nowe obtayned the attonement.

Now and yf by his death he haue this muche done for vs, that where as before that tyme god was with vs highly offended and displeased, we haue hym nowe gratioue and merciful, muche rather shal we so through his lyfe be preserued, that we nomore fall into his displeasure. By his death deliuered are we from synne, his lyfe shal preserue vs in innocēcie, his death hath deluyered vs from the power of the deuill, his lyfe shal towarde vs continew the loue of his father. These are suche euident syg|nes* of goddes loue towarde vs, that they not only put vs in a quyet assu|raunce, and in a sure hope to be saued from the vengeaūce of god to come, but also gyue vs a lustye courage, euen to glorie not of oure deseartes. but with thankes gyuynge to god the father, through whose bountefull mercy we haue receyued this welthy state, promysed by hym to be geuen vnto vs, neither for the lawes, nor for circumcisions sake, but through Iesus Christ his sonne, by whose meanes we are restored into his fauour algyayne, to thentent that for all this benefite, thankes should be gyuen to nomane, but to god hymself and to his only sonne. Al whiche was done by the meruaylous & secrete counsel of god, to the ende, y* the waye & meanes of oure restoryng shoulde agree with the waye of oure damnation.

The texte.

Wherfore• as by one man syn entred in the worlde, and death by the meanes of syn: euen so death also went ouer al men, insomuche as all men synned. For euen vnto the law was syn in the worlde, but synne is not
imputed where there is no lawe, neuetherlesse death raigned from Adam to Moses, euen ouer the also, that had not symned with lyke transgressio as dyd Adam, which beareth the similitude of hym, that was to come.

Wherfore as by Adam, whiche fyrste transgressed the commaunde|mente of god, synne entred into the worlde, and by the meanes of synne, death, because syn is, as it were the payson of mannys soule, by whose occasion synne, whiche had his begynning in the fyrst of our stocke, issued furthe into all his posteritie, whyles eche man folowed the exa|ple of their fyrst parente: so through Christe alone, in whome by fayth al are borne al|ayne, we receyue innocencie, and therwyth lyfe: whiche blessednes lykelwyse hauyng his begynnyng in one fyrst and new authour of generaciō, Christe, is spread abrode amonge all them, whiche are throughhe faythe knyt vnto hym, and in hurtlesse lyfe folowe his steppes. But when synne had once ouergone the world, and poysoned all mankynde, suche was the strength therof, that it coulde by no meanes, neyther by the lawe of nature, nor yet by Moses lawe be vanquyshed, so that by the lawe no|thynge was done but that suche as hadde offended, knewe that they were gylty and worthy of damnation. For as to chyldren, in who the lawe of nature hath no place, by reason of theyr tēder age not able as yet to dis|cerne,

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what is good, and what is not, syn is not yet imputed, no more was* it layde vnto the Paynysms charge, yf they ought dyd agaynst Moyses lawe. Therfore before the lawe gyuen, whiche shewed men theyr synnes, by reason of the law of nature the world in dede was not vtterly without synne, but yet bare men at that tyme with themselfes: and as it wer without correctiō fell to all licenciousnes, as though they had ben vtterly law¦les. Forasmuche as therfore he was not yet comen, whiche should take alwaye the synnes of the world, and vanquyshe the tyrannye of death, death which enteryng through Adams offence raygned without any resistence, euen vpon them also whiche had not maliciously offended agaynst the cō|maundement of god, as Adam dyd, which euens than bare the ymage and fygure of Christ, whiche should come lōg after, and yet meane I not, that he is in euery poynte vnto Christe lyke, but that he in some poyntes bare the ymage of Christ. In this poynt lyke, that both were the beginnys of a generation, the one of an earthly, the other of an heauenly. In this lyke also, that a certayne thynge is frome both beginnys deriued into their posterities, but the difference is, that from the earthly Adam was the bel|gynnynge of vnrighteousnes and synne, but by the heauenly Adam is gy|uen all grace and goodnes.

The texte.
But the gift is not like as the sin. If through the sin of one, many be dead, much more plenteous upon many was the grace of God and gift by grace which was given by one man Jesus Christ.

But now as these two are partly like: so were they not equal. For besides that elslyse of it selfe it is a thing more effectual to saue then to destroy, muche more strong and mighty is Christ to saue, then was Adam to condemn, so that muche more effectual is Christes obedience to govern life, then was the trāsgression of Adam to worke death, so that in all points Christes goodness ouerwaigheth the offence of Adam, which thyng I monishe you of and say, leste any man might thinke the sin of our first parent to be so outrageous, that he should dispaire of his restoryng again to saluacion. For it one mans sin was of suche power, that it made so great a number of people thrall unto death, of muche more power, plentifulness & more general shal the benefit of God be and his mercyful gift which he hath gyuen vs by one man lykewyse, I meane Jesus Christ the author of godly and innocent life, by whom he hath not onely taken awaye the tyranny of death and syn, but hath also in steade of syn gyuen righteounes, and in the steade of the tyranny of death, the kingdō of life, so that the offence of Adam through the great mercy of god, tourned to our weale and aduantage.

The texte.

¶ And the gift is not over one sin: as death came through one sinne of one, that synned. For damnation came of one sinne vnto condemnation: but the gift came to justifie from many synnes. For yf by the sinne of one, death raigned by the meanes of one, muche more they (whiche receaue aboundaunce of grace & of the gift of righteousnes) shall raigne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Agayne though throughs Adams onlye offence damnation entred, and through innocē Christe, saluation: yet is not one equal to another. For in suche sorte had damnacion her begynnyng, that the synne of one man issued into al his posteritie, by meane wherof it might in continuaūce of tyme, at the last haue made the whole world thrall to sinne: but y^\star^ benefit of god contrarywyse is in suche sorte gyuen, y^\star^ the sinnes of al the world then gathered together, and grown strong are at once by Christes death wyped awaye, and not only so, but also righteousnes is
And therfore albeit the synne of onlye one man had suche a power, that it brought all men vnder the tyranny of death, so that all suche as had offended, as Adam did, could not be, but vnder the same yoke, that he was, yet muche more receaue we through the bountifull and ouer flowynge mercy of god, whiche is, that all suche as folowyng the example of Christ, liue iustlye & innocently, shall not only be free from the tyranny of synne and death, but also through him, whiche is the onely authour of our felicitie and welthe raigne themselfes in lyfe euerlastyng.

The texte.

¶ Lykewyse then, as by the synne of one, there sprang vp euell on all men to condicion: euen so by the righteousnes of one: spryngeth good vpon all men to the righteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made righteouse. But the lawe in the meane tyme entred in, that synne shoulde encrease. Neuerthelater where aboūdaunce of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euē so myght grace raigne through righteousnes, vnto eternall life by the helpe of Iesus Christe.

Herein therfore are bothe lyke, that as by the offence of one man, syn came into the worlde, by meane wherof all became thrall vnto death: so through y ryghteousnes of one, whiche is deriued into al suche, as beleue and submyt themselfe vnto the kyngdom of lyfe, are all men of god made righteouse and partakers of the kyngdom of life. For as by Adā, through his disobedience to goddes commaundement, many became synners, whilles they folowed theyr fyrst fathers trāsgression: so shal only Christ which euē vnto the death of the crosse obeyed god his father, make many righ tense & lyfe, to what purpose was it to geue a law, vnable to do any good? Wher\vnto to answer, it is to be vnderstanden, that in this the lawe dyd good, y therby the great mercy of God toward vs became more euident & better knowē. For the more great & outragious the power of synne is, the more notable is his beneite whiche deliuereth vs from synne. Now is by the lawe the tyranny of synne set foorth, whiles the same, albeit in vaine, resiṭheth it. Strong and mightie was this tyranny, but muche more mightie was the mercye of God, wherof we haue by so muche more perfite experience, the greater daūger of the sayd tyrāny we haue hitherto been in. And certainly for this also are we bounden to thanke the lawe, because therby we perceiue the greatnes of Gods benefite, by meane wherof as the deuil through synne winnyng the dominion, destroyed mannes soule, whiche is very death in dede, so should godly life through Gods gifte obteinyng the kyngdome and vpper
hande, geue life vnto all men through the help of Iesus Christ, vnder whom as our lorde and capitaine we reioyce belyng now deliuered from the bōdage of death, vnder whose baner we wer not long ago souldiars.

The .vi. Chapter.

The texte.

¶ What shal we say then? Shal we continue in synne, that there may be aboundance of grace? God forbid. How shall we, that are dead as touchyng synne liue any longer therin. Knowe ye not that all we, whiche are baptised into Iesus Christ, are baptised to dye with him? We are buried then with him by baptisme, for to dye: that likewise as Christ was raised vp frō death by the glory of the father, euen so we also should walke in a new life. For if we be graft in death like vnto him: euen so shal we be partakers of the resurreccion: knowyng this that our olde man is cruciied with him also, that the body of synne might utterly be destroyed, that hensfoorth we should not be seruauntes vnto synne. For he that is dead, is iustiied from synne.

B Vt because we before sayd, that through the lawe sinne encreased, & that of sinne this good came, that the grace of God more encreased, lest by so saying some take occasion to continue in synne, and this wyse thynke with him selfe: if synne auance and encrease Gods grace towards mā, well done wer it to synne more often, that his fre gifte may more and more encrease. Herevnto I answer, that pitie were it that any man should so thinke. When I so sayd, I ment and spake of the synnes of our former life, whiche God of his goodnes turned to our weale and profite. But now after that we are ons brought frō the tyrāny of synne, into the kynddome of innocencie, God forbid that we should algaine parte from our redemer, and fall againe headlong into our olde tyrannous subiection. Lyfe and death are so quite contrarye one to ano|ther, that eche one destroyeth the other, nor can they after like consideracion stande together. Therfore, if that as soone as we begynne to liue to Christ warde, we be dead towarde the deuil, with what reason standeth it that we should still liue to him warde, to whom we are already dead? If we liue to Christ, then liue we not to y deuil, And if we through sinne liue vnto the deuil, then are we to Christwarde dead. But nowe forasmuche as we liue to Christ, it foloweth that we are dead to synne, whiche he hath by his death vāquished. For mete it is that ye should know, since ye haue receiued the baptisme of Christ, what the sayd baptisme in vs doth bothe worke and signifie. What tyme we are in Christes name baptised, we dye with him touchyng y synnes of our former life, which
synnes are through his death abolished, and not only so, but buried also are we with him, & that by the same baptisme: that as he, whiche neuer liued synfully, dying yet for our synnes, was raised vppe again to life euerlastyng, not by any worldly power, but by the mightie power of his father: so should we beyng through him raised out of the death of synne, & becomen dead to our former life leadyng hereafter a newe life, walke in the trade of godly conuersacion, continually encreasyng vpwarde from better to better.

For seyng that we are through baptisme planted into Christes bodye, and in maner altered into him, mete is it that whatsoeuer we see done in him, whiche is our head, the same be of vs, whiche are his membres, either in life expressed, or els loked for in tyme to come.

Rysen is he againe, ascended into heauen, and seteth in glorye at the right hande of his father. All whiche thynges alreadye done in Christ, we maye oure selues finally trust to enioye, if for this present tyme, as muche as in vs lyeth, we folowe the same, and diligently put them in vre. Therfore if we through baptisme dye vnto our former synnes, and fleashely lustes, therin (as we may) resembling Christes death: euen as mete and conuenient is it, that we hensfoorth forsakynge the filthynes of synne, and diligently exercisyng our selues in godly workes, expresse in our liuyng his holy resurreccion.

To folowe Christes death, is neither to kyl our selfes, nor yet to hurt oure bodyes, but then (as ye well knowe) dye we with him, if to oure old frowarde appetites, we haue suche a dull desyre, y to them we seame as dead. For according to our double generacion we must in our selfes conceiue two menne: thone olde, grosse, and like vnto the yearthly Adam, thother newe & desyrous of heauenly thynges, as whiche hath by Christ sent from heauen, his beginnyng. Our olde man therfore is, as it wer, destroyed, what tyme it was with Christ fastened vpon the crosse, wheruppon also were extinguished all oure desyres of transitorye pleasures, whose whole rable maye well be called the body of synne. This bodye of synne is then in vs effectually and holsomely slaine, when hurtefull dellares are in suche sorte destroyed in vs, that we no more do seruice vnto synne. He that after this sorte (as I haue now expressed) foloweth Christes death, is euen become a righteous man, and is no longer subiecte vnto synne, from whose tyranny he is already deliuered.

The texte.
Wherfore if we be dead with Christ, we beleue, that we also shall liue with him, knowyng that Christ beyng raised from death, dyeth nomore. Death hath nomore power ouer him. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he luyeth, he liueth vnto God. Lykewyse cōsider ye also, that ye are dead, as touchyng synne, but are aliue vnto God, through Iesus Christ our lorde. Let not synne raigne therfore in your mortal bodye, that ye should thervnto obeye by the lustes of it.

Therfore if (as we haue now oftentymes sayd) we be to Christ dead, & so deliuered frō our former synnes, our trust is hereafter through inno|cent & holy life, to liue with him: & so to liue with him, that we shall ne|uer dye more: in this also as farre as possible is resemblelyng Christ, who submitted not him selfe in suche sorte to death, that in him death should haue any power after, but rose againe to liue euerlastyngly. For as touchyng that he dyed vnto synne, he dyed but once, but touchyng that he nowe liueth, he liueth to God his father, by whose might he was from death raised to life euerlastyng.

And as it was in Christ: so thynke your selfes once dead to synne, by that your olde v•cious desyres are destroyed, and by that ye are nowe be|comen newe men, as thoughe ye were raised againe from death, to liue a heauenly and an immortall life to Godwarde, by whose benefite we are nowe made innocent and holy. For if ye this do not, ye liuе not to God|warde, because that to God noman luyeth but suche as liue godly, righ|teously, and in other vertues. For syntce that we are planted into Chri|stes body, and becomen one with him, mete is it that we as membres be like vnto our head whiche is Christ. And synce y‡he nowe luyeth to God|warde for euermore, reason it is that we likeyse luye vnto him through the same Iesus Christ our Lorde. And as he beyng once raised frō death,* suffereth nomore y£ tyrâny of death, so must ye take hede lest synne beyng nowe once banished out of your soules, recouer in you againe the tyran|ny whiche it hath loste, and so renewe his olde title of death. As it surely wyll, if ye folowe suche beastly desyres, with whiche the deuil is wont to allure and bryng vs into our olde bondage.

The texte.

Neither geue ye your membres as instrumentes of vnrighteousnes vnto synne, but geue ouer your selues vnto God, as they that of dead, are aliue. And geue o|uer your membres as instrumentes of righteousnes vnto God.

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For sinne shal not haue power ouer you: because ye are not vnder the lawe, but vnder grace.

And see that your membres beyng nowe consecrate vnto Christ, do hencefoorth nomore servise at the deuils mocion, whom Christ hath subdued, and so to worke vnrighteousnes, but rather hereafter so vse your selues, that by all your life it may appeare, that ye with Christ haue for|saken all deadly synne and workes of death, and to be altered into a new life. And so shal ye in dede do, if hencefoorth all your membres, that is to say, all the powers of your bodyes and soules be applyed, not to vice in the deuils servise, but to righteousnes in the servise of God. For reason requireth that we wholly belong to him, to whô we haue once boûde our selues, and with him to haue nothyng to do, from whom we are now departed, and whose yoke we haue once shaken of. Nor is it to be feared leste synne, (wyll we or nil we) bryng vs backe againe into our olde bon|dage, because ye are nowe no longer vnder the lawe, whiche rather pro|uoked wy|ll|full desyres, then suppressed, but vnder Goddes grace, whiche as it was able to deliuer vs from the bondage of synne, so is it able to kepe and preserue vs, that we nomore falle thervnto.

The texte.

What then? shal we sinne, because we are not vnder the law, but vnder grace? God forbid.

And yet nowe God forbid, that in the meane season any manne should this wyse take my wordes, when I sayd, ye were free from the lawe, ei|ther to thynke, that forasmuche as the lawe is abolished, ye may do as ye liste, or that Goddes free goodnes whiche hath pardoned all our olde offences, hath also therwith frely geuen vs libertie to do euil:

But rather so muche the more ought we to abstaine from synne, because we are nowe nomore like slaues cōpelled to do wel, as by a law, but are as childrē are wont to be, w† deserties & loue prouoked therto. So that your bondage is chaunged, and not vterly taken away. In suche sorte haue ye geuen ouer the servise of the lawe, that ye nowe are become Christes seruauntes, whose servise is all weale and blisse.

The texte.

Knowe ye not howe that, to whom soeuer ye commit your selues as seruauntes to obey, his seruauntes ye are, to whom ye obey: whether it be of synne vnto death, or of obedience vnto righteousnes?
Ye knowe both kyndes of seruice. Now is it partly in your powers to chose which ye wyll, for both together ye can not. The tyme was when thou stodest in a fredome to kepe thy selfe out of bondage, but synce thou hast freely made thy selfe another mannes, and hast begunne to be obedient vnto him, the same must thou onely obey, whose seruaunt thou art become. They therfore whiche geue them selues vnto synne, and to synne become bondeslaues, the fruite of that theyr bondage is death. On the othersyde, suche as to Christ haue dedicated and geuen them selues, him must they obeye, whiche they shal do to their owne great commodoitie. For by that theyr obedience nothyng shall Christ wynne, but therby get they them slues righteousnes, that is to wete, the wel agreyng and pleasant company of all vertues knitte together.

The texte.

God be thanked, that though ye wer the seruauntes of synne, ye haue yet obeyed with heart vnto the rule of the doctrine that ye be brought vnto. Ye are then made free from synne, and are becomen the seruauntes of righteousnes, I speake grosly, because of the infirmitie of your fleshe.

Glad am I for your sakes, and for this geue thankes vnto God, that wheras heretofore ye were in this moste miserable bondage, wholly ge|uen to idolatrie and filthy lustes, ye are nowe departed from the tyranny^ of the deuil, frely and gladly submittyng your selues to Christes kyng|dome and gouernaunce, purposyng hencefoorth to liue, not as ye are, either by wy|ful desyres or by the law moued, but after the new rule of ye|e gospel, whervnto ye are brought from your olde errours, & so brought that ye are become vnder another lawe, enfranchised out of the domilnion of synne, and thence conueied to serue righteousnes and to do her behestes. Nor thinke it harde and paynefull, because ye are commau|ded to serue righteousnes. For as synne and godly life farre differ one from another, so are theyr fruites quite cōtrary, and the fruites of godly life, infinitely more excellente, so that if we weighe and consider, but e|uen the thyng selfe, muche more cause is there, why men shuld more dili|gently serue God, then the deuil. For whoso serueth synne, serueth the deuil, but he that serueth innocencie, serueth God.

But yet wyll not I for a whyle so muche require of you, as I might lawfully do, but rather temper and measure my writyng to y^ weakenes of them, in whom the spirite of God is not yet fully ripe, but are rather
suche, in whō yet the olde naughtie desyres labour to growe vp againe. This onely require I, that righteousnes be now with you in like condition, as synne before was.

The texte.

As ye haue geuen your membres seruauntes to vnclennes and to iniquitie (from one iniquitie to another) euen so now geue ouer your mēbres seruaūtes vnto righteousINES, that ye may be sanctified. For when ye were seruauntes of sinne, ye were voyde of righteousnes.

And that as before this tyme you gaue your membres to serue vnclennes and iniquitie, so that as blgly desyres led you, ye fel frō one iniquitie to another, euery day more filthy than other: euen so now see that ye likeweys geue your membres to obey righteousnes, whose seruauntes ye haue frely made your selfes, therin styl encreasyng frō vertue to vertue, euery day more pure and holy then other. For it is to muche against* al reason, but that Christ should at lestwyse haue somuche seruice of you, as the deuil had before this, and as unreasonable is it, but that ye should now begynne to do as good seruice vnder your lady and maistres righteousnes, as ye before in another sorte did vnto the tyrannoy of synne. As touchyng your former synful life for your excuse after a sorte some thing may be sayd: whiche is, that as long as ye were heathens, because ye wer bonde seruauntes to synne, ye might seme with righteousnes to haue no thing to do, nor to be any thyng bounde vnto her, as to whom ye had not yet bounde and yelded your selues. But now haue ye nothyng to lay for your defence. But yet and if the excellent nature of righteousnes selfe moue you not, consider and weigh yet the diuerse fruities and profite of bothe seruices, you I speake vnto, whiche haue of bothe seruices had experience.

The texte.

What fruite had ye then in those thinges, wherof ye are now ashamed? For the end of those thinges is death. But now are ye deliuered from sinne, and made the seruaūTES of God, and haue your fruit to be sanctified, and the ende euerlastyng life. For the rewarde of synne is death, but eternall life is the gifte of God, through Iesus Christ our Lorde.

Cal to your remembraunce, what tyme ye were seruauntes vnto sinne, and as vile bonde slaues folowed wanton desyres, what rewarde (I pray you) had ye at the laste? Euen the synnes selfe haue theyr punishment ioyned vnto them, because the same foorthwith all to defile and corrupt the whole man, so vilanously and reprochefullly defacing him, that since the tyme ye are amēded, and as men awaked out of the dronkenes of syn, ye are ashamed of your selfes, so that your mindes abhorre to thinke vpō
your olde noughtie pleasures. And though this wages (as ye see) be not to be desyred, yet bysyde the last stipend & hyre, whiche the deuill payeth to suche as do him seruice, is death euerlastyng. Howbeit in very dede the life whiche in the meane leason is after this sorte ledde, is a most shamefull death in dede, and not a life.

Nowe consider what a happye chaunge ye haue made, whiche beyng deliuered from the tyranny of the deuill, are now becomen the seruaūtes of God. By this ye see (I am sure) how vnlike the maisters are.

But yf this content you not, but that ye loke for a rewarde also, fyrste of all wheras ye lyued before fylthy and wycked, ye now lyue innocent, pure and holy, whiche only is the verye lyfe: and bysyde this, after that this shorte tyme of your servise is finished, ye shall receyue your laste wages, I saye lyfe euerlastyng. Cōpare me nowe god with ye deuill, with vnclen∣nes, holynes, with euerlastyng death, lyfe euerlastyng. Euen as I nowe tolde you, so it is, the rewarde of the deuyll is death, whiche he geueth vn∣to menne for his fylthy and miserable seruice. But contrarie for suche as accordyng to theyr abilities serue god, is layde vp lyfe immortall, not as hyre wages due for the same, but as a free gyfte to be gyuen of God the moste mercifull father, not for Moses, but for Iesus Christes sake oure Lorde, whom the father would haue thanked for all his gyftes, geuen vnto vs, rather then any lawe or circumcision.

The .vii. Chapiter.

Knowe ye not brethren, (I speake to them, that knowe the lawe) howe that the law hath power ouer a man, as long as it endureth? For the woman, whiche is in subiection to a man, is bounde by the lawe to the man, as long as he lyueth. But yf the manne be dead, she is losed from the lawe of the manne. So then, yf whyle the man lyueth, she couplle her selfe with an other man, she shalbe coumpted a wedlocke breaker. But yf the man be dead, she is free from the lawe of the husbande, so that she is no wedlocke breā|ker, though she couple her selfe with an other man.

A Nd good reason is there, why we should so doe, for Christe hath not onely deliuered vs from the bon∣dage of syn and death, but also from the bondage of the lawe, whiche was giuen but for a season, and hath deliuered not only the gentiles, whiche were not to this lawe subiecte, but euen the lewes selve to, which haue hitherto ben vnder Moses lawe. That
this whiche I haue sayed, is trewe, maye be proued euen by the wytnes of the lawe it selfe. And fyrst, what saye, ye that are lewes, whiche by reason of the knowledge ye haue in the lawe, well perceau and vnderstande, that a man is bounde to the obseruance and kepyng of any lawe euen as ye for example not long synce were bounde to Moses lawe, as longe as the same lawe lyueth, that is to saye, as long as it endureth in his ful power, and strength: but yf the same be either grown out of vse, or els abrogate, a man is than no lonجر bounde therunto. For the lewes bonde towarde the lawe ought no further to be kept, then in the bonde of the wyfe to her husbande the same lawe requyreth to be kepe. Nowe is the maried woman, whiche is vnder her husbandes dominion bounde vnto her husbande, as long as he lyɥeth. But as sone as he is once dead, she is deliuered from the bonde of that matrimony, and after the death of her former husbande straightway at hyr owne libertie.

Wherfore yf she duryng the husbandes lyfe, to whome she belongeth, go about to marie another she shalbe coɥpted a wedlocke breaker, as whiche hath forsaken that husbande, from whome she myght by no meanes, saue onlye deathe be departed.

But contrary wyse, yf she cōtinew in that bādevntyl her husbandes death, she is no lēger bound vnto hym, but is in suche sorte become her owne woɲman, y* she may lawfully marie any other whō she wyll. For it is not to be supposed, that as the maisters title descendeth to his heyre, in suche sorte that the seruaunt by the death of his maister chaungeth not his state, but his maister: that lyke wyse the righte of a husbande vpon his wyfe falleth after his death to an other, but the title of mariage reacheth no further, than for a mannes owne lyfe. Yf it so were that the husbande were immorɅtall, the woman shoulde for euer continew bond. Now then because Mɒsəs lawe in figures and ceremonies was as it were a shadowe of Christ to come, it was gyuen to be of force effectual, but vntyl the tyme, that to y* bryght lyght shadowes shoulde gyue place: & vntyl that to the truthe, the shadowes of truth shoulde gyue ouer and vanyshe awaye. And therfore synce that Moses lawe was as a man might saye, a mortall thyng, merɅuayle it is none, thoughe it be nowe dead in dede. And for this cause as long as the tyme of the lawe continewed, the same stode in full power and had full authoritie vpon them, whiche had bounde them selffe vnto it.

The texte.

¶ Euen so ye also (my brethren) are deade concernyng the lawe by the bodye of Christe, that ye shoulde be coupled to another (I meane to hym, that is rysen agayne frō death) that we shoulde bring furth fruite vnto god. For when we were in the fleshe, the iustes of synne whiche were stered vp
by the lawe, raigned in oure membres to bryng furth fruite vnto death. But
now are we deliuered from the lawe & dead vnto it, where vnto we were in
bondage, that we shoulde serue in a newe conuersation of the spirite, and
not in the olde conuersation of the letter.

But nowe haue ye with Moses lawe nothyng to do, synce the same is
become to you warde dead, or yf she lyued styl, as she doth not, yet are ye
at the least to her dead. For synce that Christ, whiche is the truthe,
hath shewed his glisteryng beames of the gospell, abrogate and abolished
is all Moses lawe, at the leaste touchyng the carnall meanyng therof. And
forasmuche as ye are now planted into Christes body, coupled vnto hym,
as y*wyfe is to her husbande, & beyng made free frō your former bonde
ye are belonging to your newe husbande, suche one (I saye) as is
immortal, as whiche once rose from death to lyue hereafter for euer,
insomuch that ye cannot in tyme to come either loke to be maried
agayne, or to be deuor|ced, (for a shamefull vilanye and reproche were it
to suche a new husbāde, as ye haue gotten, in any poyn|t to hang vpon the
olde,) forasmuche as (I saye) ye are in this case, diligently labour you,
that as by the lawe, whiche for the tyme was as it were your husbande, ye
brought furth a certayne sorte of fruite, not vnlike your husbande: so
endeavour ye to bryng furth nowe beyng muche better maried then ye
before were, fruite suche as is conueniente for God youre father in lawe,
and Christe youre spouse and husbande.

For as long as we were subiecte to the grosse and carnal law as it wer to
a husbande, the same seamed, as husbandes do, to beare rule ouer vs,
because carnall lustes beyng by reason of the lawe more prouoked, had
suche power in oure membres, that euen lyke slaues we wer drawn to
synne, and so of that vnhappy mariage, vnhappy chyldren had we, when
that whiche was borne, was for nothyng good, but to be destroyed and to
dye.

But nowe, synce we are deluyered out of y* bondage of the lawe, vnder
whome we lyued before, or rather because oure lyfe was synfull, we
lyued not at all, but were dead, and yet vnder it were we vntyll a certayne
time appoyn|ted, agaynst reason is it, that we shoulde anye longer obeye
that carnal husbande, that is to wete the letter of y* law, but rather serue
oure newe spouse, whiche is both heauenly and spirituall: not seruyng
hym in the olde conuersacion of the letter, but in the newe conuersacion
of the spirite, whiche spirite we haue of hym receyued, as a mariage
token.

The texte.
¶ What shall we say then? Is the law sin? God forbid. Nevertheless I knew not sin, but by the law. For I had not known what lust had meant, except the law had said, thou shalt not lust. But sin took occasion by the means of the commandements, and wrought in me all manner of concupiscence. For verily without the law, sin was dead: I once lived without the law. But when the commandment came, sin revived, and I was dead. And the very same commandment, which was ordained unto life, was found to be unto me an occasion of death. For sin took occasion by the means of the commandment, and so deceived me, and by the same slew me. Wherefore the law is holy, and the commandment holy, and just and good.

But now fear I, lest here any captious person think, that I condemn the law as the author of sin, because we said, that while we were under the law, we ran forward even to sin and death. For such a one will not let to reason the matter, and say, that as righteousness worketh life: so to sin is properly appertained to work death, so that then if the law in vs worketh death, either semeth it that the same law is sin, or at the least joined with sin. But God forbid, that any man should so think: For the law is not author of sin, but the utterer and apeacher thereof, wherof before the law given we were in manner ignorant, because every man favoured his own folly, thinking that he might lawfully do what so he lusted, thinking it also well done & good, to desire that thing, which to have seemed pleasant. This wise therefore favoryng myself, I was in manner ignorant, that to desire any other man's good was sin, had not the law said unto me: thou shalt not lust. And in deed the law was given to suppress sin, but through our folly it chanced otherwise. For whyles the law shewed a man his sins and gave no power to resist the same, vpon that occasion it folowed, y'man's desire to sin, was more prouoked euem as the propertie of menne is, more to be prouoked to suche thyngs, as are forbidden. Therfore forasmuche as before the law was given, certayne synnes I knewe not, and certayne I knewe, but yet in suche sorte, that I thoughte I myghte lawfully use them, because they were not forbydden, my mynde was, but hourerly and fayntly moued to sinne, euem as we are wonte skenderlye to loue suche thynges, wherof we maye, when we luste, haue our pleasure. But when that by the lawe, so many wayes and manners of synne were declared, the whole rable of naughtie desyres beyng
prouoked through that prohibition begonne more vehemently to allure
to synne.

And by this occasion synne toke strength and power, whiche before the* lawe geuen was but dull and in manner dead, so that in the meane season I lyued without lawe, or rather I thought, that I lyued, as one, that might freely sinne, and do as I lusted. But after that I was by the com|maundement of the law forbydden to syn, my synful vsage was not onely not restrayned, but also seemed quyckened and to take strength: but as sone as synne was after this sorte quyckened, I, whiche before thoughte my selfe to lyue, was deade, by the lawe knowyng my synne, and yet neuertheles continewyng in it stil. Whervpon it folowed, that the meane, whiche was prouided and ordeyned for the healpe of oure lyfe, tourned to my death, not throughe anye faulte, whiche the lawe had, but throughe myne owne faulte. For whereas I was of my selfe gyuen to synne, my sycke and diseased mynde, takyng occasion of sinne by reason of the prohi|bition of the law, became more desyrous to synne. And thus the deuill abusyng a good instrument by occasion ministred throughe the law enti∣ced me to synne, and by synne slewe me, so that then I knewe my selue gyl∣tie, and thrall vnto another. No cause is there therfore why we shoulde reproue the law, which as it was gyuen by a good god, so layeth it before vs, good, lawful, and holy commaundementes. For nedes muste that be good, whiche forbyddeth euell.

The text.

Was that then, which was good, made death vnto me? God forbid. Naye it was syn: that syn myght appeare (by it whiche was good) to worke death in me: that synne by the commaundement myght be out of measure synfull. For we knowe, that the lawe is spirituall, but I am carnall solde vnder synne, because I allow not, that whiche I doe. For what I woulde, that do I not: but what I hate, that do I. Yf I do now, y• whiche I would not, I consent vnto the law, that it is good: so then nowe, it is not I, that doe it, but syn that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thinge.

But some one will againe encounter and saye: synce that lyke bryn|geth furth his lyke, yf the lawe be good, how hath it wrought my death, whiche is euell, and wonte to be engendred of synne? Wherunto the aun∣swer is easye, that this reason were stronge, were it so, y• the lawe wrought oure death. But this is not so, but as I nowe sayed, farre otherwyse. For it is not to be supposed, that the lawe is authour of death, but rather that* synne is cause of our destruction, whiche is a thing of suche infeccion, and so full of poys|son, that it turned that, whiche of it selfe is good, to oure vn|doynge, by the which euery man maye evidently perceyue, how pestilent a thyng syn is, through whose contagion suche thynges, as are
best, tourne to worste. Wherof as y* law gaue occasiō, so was the same yet in no fault. For the lawe, as all we do knowe, is spirituall and prouoketh vs to good|nes.

The cause why that commeth not to passe wherabout the lawe laboureth,* am I, I (I saye) for example to speake of my selfe, whiche am carnal and gyuen to synne, and by reason of long custome and continuance in synne thral and bonde therto, euen as the bondslaue bought for money is boūd to his maister, so farfurthe that by reason of blyndnes of synne whiche I am in, I wote not what I ought to do. For I do not y*, whiche my minde and reason telleth me to be honeste, though with my heart I desyre it, but rather do that whiche is contrarye to honeste, and hate as vnhoneste, belyng vndoubtedly ouercūmē with naughtie desyres. And by this maye e∣uen * offenders and hurtefull persons vnderstande, that the lawe is not to be reproued. For yf through leshlye desyres mouyng, I do suche thynges as my mynde and reason condemmeth and abhorreth, withoute doubte I consente, that the lawe is good: as whiche forbad suche thynges to be done and vsed, as I by the better parte of my reason condemned and dis|allowed.

For nedes muste that be good, whiche dothe forbid suche thynges, whiche though I do folowyng the fleshe, yet knowe I well, are euyll and nought. But some one wyll saye, why doest thou not obeye thynke owne reason then, beyng suche as doth consent to honestie, and feare the from dishonestie & syn? But nowe forasmuche as for playnes in teachyng to be vsed, I haue taken vpon me y* person of suche one, as is yet subject to vice and noughtie desyres, ye muste in onely me by ymagination conceiue two men, the one carnal and grosse, the other more pure and not so grosse, of whiche two the one maye be called an outwarde manne, the other an in|warde.

The one beyng subiecte to vnlawful desyres, is wholly gyuen to synne,* the other hauyng yet some sparkes of goodnes remaynyng (as it maye) laboureth to honestiewarde, and in the myddes of our synfull lyfe, as|muche as it maye, relisteth and withstandeth. Nowe in estemyng, what we be, rather are we that, which we be according vnto the better part in vs. As often therfore as our mynde agreyng vnto the lawe ende|oureth towarde honestie, and doth yet in dede the contrary, me thynketh I do not that, whiche I do, for who doth that, whiche he would not? But in my grosser parte there is a forwardnes to synne, and a certayne aptnes therunto, by meanes wherof it cummeth to passe, that thoughge we would well and godly, yet do we the contrary. And yf by this parte (that is to wit) my sensuall parte, men esteme and measure me, I graunt, that in me ther is no goodnes.
The texte.

For to wyll is present with me: but I fynde no meanes to perfourme, that which is good. For the good that I woulde, do I not: but the euyll, whiche I would not that do I. Yf I do that I would not, that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I would do good• euyll is present with me. For I delyte in the lawe of god, after the inwarde manne. ut I se an other law in my mem|bers, rebellyng agaynst the lawe of my mynde, and subduyng me vnto the lawe of syn, whiche is in my members. O wretch d man, that I am: who shall delyuer me frō this bodys subdued vnto death? I thanke god through Iesus Christe our Lorde. So then, wt the mynde I serue the lawe of god, but with the fleshe the lawe of synne.

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For albeit by the inclination of reason, I desyre that, which is hone|ste, yet haue I not power to bryng to passe, this my good desyer. For, whyles leashly luste pluckyng to euyll and fylthy lyfe hath a greater stroke & preuaylth more, thâ doth reason prouokyng to goodnes, it hap|peneth that I do not the good, whiche I desyre, but rather, that I disa|lowe and condemne, that is to saye, euyll. Nowe and yf a man be not thought to do that thyng, whiche he dothe agaynst his wyll, synce I do y thing, which after the better parte of a man I would not, then seme not I the authour of that which I do, but rather the readines to synne which is in my grocer parte. This towar|dnes or readynes to synne is not talken from me by the lawe, but yf at anye tyme, I purpose to folowe and obeye her motion, the lawe causeth me to vnderstande, that my gryef is throughly rooted and fastened in my soule. In dede, delyghted am I with honestie and goodnes whiche I see and know by the lawe, but of the other syde I fynde in the members of myne outwarde man, another law, whiche is to the lawe of reasō quite contrary, and continuallye rebelleth agaynst it. So that thoughhe reason call me one waye, and wylful desyres another waye, yet in me that beareth rule, whiche is worse, and that is o|uercommen, which is better. For so depelye rooted in my fleshe, is this to|wardenes and inclination to synne, and of suche power is the custome therof, beyng as it were now altered into nature, y whyther I wyl or not, I am drawen to synne.

O wretched man that I am, which am vnnder suche a miserable & pain|full bondage. Who shall delyuer me from this fleashe endauengered to so many synnes and contencions, whereby I am continuallye drawen to death? Maye not a manne, whiche is vnnder suche a violent and harde ne|cessitie well and lawfully make suche exclamation? Certaynely the greater this vn|lucky bondage is, the more are we bounde to the goodnes
of god, whiche hath from suche miseries deliuered vs, neyther by the lawe nor yet by circumcision, but through lesus Christ our Lord. And had not god thus muche done for vs, euen I which am one man, shoulde continually haue bene lykewyse pluckte in sunder and deuided, that with mynde I should haue serued the lawe of God, desyrous of good thynges, and with my fleshe the lawe of synne, beyng ouer commen with wan|ton desyres, and with the temptacions ther|of.

The viii. Chapiter.

The texte.

There is then no damnacion to them, whiche are in Christ lesu: whiche walke not after the fleshe, but after the spirite. For the lawe of the spirite of life through lesus Christ, hath made me free from the lawe of synne and death. For what the lawe could not do (forasmuche as it was weake because of the fleshe) that perfourmed God, and sent his sonne in the similitude of sinneful fleshe, and by sinne damned sinne in the fleshe: that the righteousnes of the lawe might be fulfylled in vs, whiche walke not after the fleshe, but after the spirite.

Wherfore though now yet some leauynges and dreggles of the former bondage stil remaine in some christian men, yet shal they through godly endeouer wel supresse them, nor against theyr wylls be drawnen into any suche haynous offence, by reason wherof suche might deserue to be damned, as are through fayth and baptisme once graffed into Christes body and haue now intended and purposed to liue no longer, as wanton and carnal desyres moued & ruled them, syth that Christes lawe, which is spiritual and an authour of life more effectual, & sub|duer of death, hath deliuered vs frō synne & also death ioyned thervnto. All whiche when Moses lawe could not do, inasmuche as it was carnal, and therfore not effectual, God meruailously prouided for our saluaciō. And therfore (as I before tolde you) that in one mā there were as it were two men, a carnal and a spiritual man, so are there in Moses lawe, as it wer two lawes, the one grosse and carnal, the other heauenly & spiritual. Of the fyrst part of the law was Moses maker, whiche as it endured but for a season: so was it not of strength and power sufficient to worke out saluacion. The other parte of the lawe is spiritual, effectual, mightie, & suche as wyl neuer dye, whom Christ beyng as it were a seconde Moses made in all pointes perfite. And truely very mete was it, that this wyse fleshe shuld abolishe fleshe, synne should through synne be ouercomen, & that also death should subdue death. For whiche entent
God mercyfully* beyng of mans saluacion desyrous, sent his sonne, though in deede farre from all corrupcion of synne, endued yet with suche fleshe, as other syn|ners haue, for he toke the comen nature of menne vpon him, and as though he had bene a synner, was among synners conuersaunt, yea and was euen fastened vpon a crosse among heynous transgressours, as though him selfe had been suche one also. Insomuche that he in maner toke vpon him the person of synne, to this end, that he in the likenes of synne, might fy rst overcame synne, & foorthwith abolishe it, beyng made a sacrifice for our synnes: & so dyng as touching the fleshe whiche he had taken, he subdued death, whiche through the desyres of the fleshe, and the fleshely lawe, bare rule vpon vs, and caused that hencefoorth by abolishe|ng of the carnal meanyng of the lawe, the better parte thereof, whiche we call the spiritual sence or spirite of it, should in steade of the other take place, and not worke Gods displeasure as the fy rst did, but geue perfite righteousnes to them whiche lede not theyr life after y* lawe carnally vn|derstāden, as the lewes do, but after the spiritual & heauenly meanyng therof, as men renued and through Christ new borne. In the lewes was there nothyng drawen & painted but a shadowe of righteousnes, but the vn|doubted and perfite righteousnes is in vs through Iesus Christ, thoroughly and perfitel|y wrought.

The texte.

For they that are carnal, are carnally minded. But they that are spiritual, are gos|ly minded. To be carnally minded, is death. But to be spiritually minded, is life and peace. Because that the fleshe|ly minde is enemy against God: for it is not obediente to the lawe of God, neither can be. So then they that are in the fleshe cannot please God.

The loue & good wyll borne to thinges in vs beyng so greatly chaun|ged, make plaine profe of a newe kynde of profession. We se, how y* suche as styl holde on theyr Iewishe supersticion, because they be yet carnal, are with y* same carnal vsuages muc|he delited. Cōtrary, suche as are gra|fed in Christ, and haue now begunne to lede a spiritual life, renoun|yng all fleshely desyres, are rauished & enamoured with like conuersacion, as is godly & spiritual, as we comenly see every man fauour suche thinges, as him sel|fe is bent vnto. Mortall we be as touchyng our fleshe, but yet hath Christ, which is immortal, called vs to life, who is him self our life. Now is the carnal lawe of the lewes onely litterally obserued, eu...
against him, whiche is the onely authour of life, As in the Iewes thē selfes well appeared, who for fauour & zeale borne therto, put to death y• author of life & righteousnes. Of the other syde, they whiche despisyng y•carnal lettre of the lawe folowen the spiritual mocions of God, fynyng in Christ life, nor striue for waterishe ceremonies of the law, but gladly followyng the inclinacions of charitie, are with al men at peace & concorde. Supersticion is ful of ianglyng, but true & godly pytie is quiet & peace\taking. And meruaile it is none, that suche with men are at dissēction, whiche are not at peace w\god. For nothing els is it for a mā to cleaue & stike fast to y• carnal law (whō God would through Christ shuld be abolished, y• in stead therof a spiritual law might ensue & take place) but to rebel agaist God, whiche froward minde of any mā, synce it squareth frō Gods pleasure, cannot be but against him, whiche calleth vs to farre vnlike & cō\trary rules & actes. Let noman therfore thinke it a smal peril & jeopardy stubbernly to hang vpō the lettre of the law, & therin to cōtinue. And let vs assure our selfes, that it is, but a vayne thynge to please men, vnles we please God also. But suche as stubbernly mainteine Moses law litterally & carnally vnderståden, except they forsaking the carnalnes therof, fal\ from it to the spirite, neither do please God nor can. Let the Iewes exacte and requyre theyr feastes of the new moone, and theyr sabboth daies kelping neuer somuche, they shal not attaine to that they loke for.

The texte.

But ye are not in the fleshe, but in the spirite: if so be that the spirite of God dwell in you. If any man haue not the spirite of Christ, the same is none of his. If Christ be in you, the body is dead because of synne, but the spirite is aliue for righteousnes sake. Wherfore, if the spirite of him that raised vp Iesus Christ frō death, dwel in you: euen he that raised vp Christ from death, shall quicken your mortal bodyes, because of his spirite that dwelleth in you.

But to you whiche haue w\the carnal law nothing to do, these thinges nothing belong, since y• ye are becomen spiritual, if ye after suche cōdicion lede

your life, that it please y\holy spirite of God to be a dweller in your heartes. For whoso is nothyng els but baptised, styly belongeth to the carnal\* kyngdome of the fleshe, excepte he taste also Christ, & be with his blessed spirite inspired. Coupled are we vnto Christ, not with ceremonies, but with that spirite, whō whoso lacketh, is to Christ but a straunger. But
now then, & if Christ be in you, syth he is nothyng els, but chastitie, but
truelth, but tēperaūce with other vertues, how can in you synne haue any
place? Whoso hath receiued Christ, him must the same mā nedes in suche
vertuous pointes expresse. He (as I before sayd) once dyed touchyng his
fleshe & māhed, & yet liueth he now a life euerlastyng. Then fruitfully
ex|presse & resēble we him, when y^e body y^ is to say our grosse part
whiche w^ pleasaunt lustes allureth vs to all vnhappines, is dead: & is
without al desire to synne: & if therwith our spirit also, that is to say, y^*
better part in vs who alway moueth to goodnes, and with his mightie
power draweth vs to suche thinges as are good & righteous, be quicke
and aliue. Ther|fore if the spirite of God, whiche raised Iesus Christ frō
death, unfaignedly^ dwel in you, the same wyl not be idle. A liuely & an
effectual thynge is the spirite of God, & wyl accordyng vnto your capacities
in you likewise worke as it did in Christ. Him it raised from death, and
suffereth not to dye againe. And so wyl y^e same raise you frō sinne, which
is very death in dede, to life, extynguishyng your froward desyres &
appetites: al whiche he wil do by his blissed spirit y^ author of life which
now dwelleth in you.

The texte.

Therefore brethren, we are detters, not to the leshe, to liue after the fleshe:
For if ye liue after the fleshe, ye shal dye. But if ye (through the spirite) do
mortifie the dedes of the body, ye shal liue: For as many as are led by the
spirite of God, they are the sonnes of God, For ye haue not receiued the
spirite of bondage to feare any more, but ye haue receiued the spirite of
adopcioun, wherby we crye: Abba father. The same spirite cer|tiieth our
spirit, that we are the sonnes of God. If we be sonnes, then are we also the
heires I meane of God, and heires annexed with Christ, If so be that we
suffre with him, that we may be also glorified together with him.

Vnder this spirit now therfore liue we, his subiectes are we, it must we
obey, & not the leshe, whervnto we are now deade. For assone as we
once begunne to be one with Christ, we cast of the bondage, wherwith we
were to the fleshe endaungered. Syth this is so, God forbid that we
hereafter liue, as the fleshe ruleth, whiche fleshe should rather to the
spirite be obe|dient. Remēbre that ye be called to life, but if ye liue
carnally, then runne ye headlong to deathwarde, but contrary if by the
power of the spirite ye^ supresse al fleshely desyres, after suche
mortifiyng of them, ye shal liue. Nor is it to liue after the gouernaunce of
the spirite of God, a paynefull profession. For albeit the same call you
fourth to great & weightie enter|prises, yet are ye glad & willyng to
undertake them, because by it in you is enkienled a feruent charitie, to
whom nothyng can be hard, nothyng can be but sweate & pleasaunt. As the
body liueth with his bodily spirite, so d•eth the soule through a heauenly.
If our bodily spirites & natural powers be weake and faint, the whole
body is made dul & heauye, but if the same be quicke and lustie, the whole bodye is full of courage. So likewyse al suche as are with the spirite of God ledde and moued, are his

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childrē. Suche as, are towarde childrē, resemble theyr fathers goodnes, with a mery chere and frely doyng al suche thinges as they shal suppose wyll please them. Bondslaus, because there is betwene them and theyr maisters no natural knotte, for feare of punishement abstaine frō euil, & beyng violētly cōpelled, do theyr duties. Iewes, whiche are with y*

bon∣dage of the lawe delited, this wyse do, but ye whiche are once deliuered* frō such bōdage, wyl nomore so fal to the same, that with feare it be nedeful to compel you. Endued are ye with the spirite of God, through whom ye are by adopcion receiued into the nūbre not of seruaūtes, but of Gods owne children. This spirit putteth vs in suche a sure trust and cōidence, that in all our distresses we may boldly speake vnto God those wordes, whiche fathers most gentilly & fauourably are wont to geue eare vnto, callyng vpō him: O father, father. Whiche worde we durst not be so bold in our troubles lamētably to speake vnto him, were we not in assuraūce, both that we are his children, & that he also is our merciful father, as lōg as we liue after his cōmaundement, not by cōpulsion (I saye) but of free* wyl and gladly. For were it so, that he accoumpted vs not for his childrē, neuer would he haue geuen vs this his holy spirit. This benefite of God therfore, whether ye cal it a pledge or token of fatherly loue, wel assureth our consciences, that we are his children, whiche gaue vs this pledge. Further then, if we be his children & not his seruauntes, than are we also his heyres. The heyres (I say) of God from whō as author & beginynner, al thinges come, & ioynte inheritors with Christ, into whose body beyng graffed, we now haue the same father, that he hath, & through him enjoy one comen enheritaunce. It shal we yet none otherwyse possesse, but by goyng the same pathe waye to it, by whiche it pleased Christ him selfe to walke. He by sufferaūce of miseries came to the possession of his glorious inheritaūce, he by obedience came to his kyngdome, he by reproche came to glory, & by death attained to life euerlastyng. Suffer must we therfore with him, that we may of his ioyes be partakers, obedient must we be with him, that we may w† him raigne euerlastyngly, suffre must we also worldely shame & vilany, that with him we in heauen may be glorifyed, and finally for a season dye also with him, that we may in his kyngdome liue for euer.

The texte.

For I suppose that the affliccions of this life, are not worthy of the glorye, whicheshalbe shewed vpon vs. For the feruent desyre of the creature
abideth, lokyng when the sonnes of God shal appeare, because the creature is subdued to vanitie, against the wyl therof, but for his wyl, whiche subdued the same in hope. For the same creature shalbe deliuered frō the bondage of corrupcion into the glorious libertie of the sōnes of God. For we knowe, that euery creature groneth with vs also, and trauaileth in paine, euen vnto this tyme.

These be the wayes and condicions to wynne this inheritaunce by, wherof since there shal neuer be an ende, & the thynge selue so great, that it* passeth al mens capacities and estimacion, surely if al the affliccions of this life were put vpon one mannes bodye, all the same yet were of no weight but euen trifles, beyng weighed and compared with the reward of the glory to come: whiche men gette, & in maner bye, with suche great displeasures and calamities. And though we now already haue an er|nest peny of this welthy life to come, so that therof nomā shuld dispayre, yet by reason of oure bodyes subiecte to paynes and death, the same is not in euery point perfite and full. In the meane tyme by the spirite of God haue we therof inwardly a secrete taste geuen vs, but then shall we haue it fully and wholy, when our bodies are restored to life, and all the miseries of our mortal state are shaken of, at what tyme we shall with euerlastyng* Christ raigne euerlastyngly. For whiche ioyful tyme in the meane season the whole engyne of this worlde ernestly loketh, in his ma|ner wishing for the day, wherin after that the numbre of Gods children is fulfilled and restored, theyr glory shal plainly appeare, whiche beyng yet burdened with theyr mortal bodies, are with hūger, with thryst, with diseases, with diuers paynes and miseries punished: yea, euen the world selfe after a sorte semeth to be of mannes careful estate partaker, because the yearth, the water, the ayre, heauenly bodyes, and to be briefe euen the very Angels selfe were by God especially made to helpe mannes necessitie. And therfore not so muche as the verye worlde selue shal from suche miseries be free, vntyl that Goddes children be sette in perfite fre|dome, so yē in the meane season it is in bōdage vnwillyngly. For euen in the very dead creatures, which haue no life, a natural desyre is ther to be made perfite: & yet abide they nethelesse this bōdage, therin obeiyng him at whose pleasure it became subiecte, endurying it so muche the more paliently, because it knoweth it selue not bonde for euer, but vnder this cō|dicion, that as sone as the children of God are fully deliuered from al in|feccion of death, than shal yē worlde no lenger be thrall and vnder the dis|pleasures of corrupcion. For syth that we see al yē elemētes of this world so diversly altered vnder so many corrupcions, and see that the Sunne* and moone, besyde that they almost seem in theyr continual
renewing of corruptible creatures to labor in vayne, haue also theyr
eclipses, & synce that the one starres power is also contrary to another,
syne there is no doubt also, but that the whole company of Angels fro
heauen beholding our wretchednes, are by reason of a pitifull loue borne
towarde vs, greatlie moued, and are as farre as may starde with theyr
blessed state, sory for our miseries: Appeareth it not by this, that al
natural thynges mournie with vs, and like a woman traualyng with chylde
wyse an ende of labor and sorowes?

The texte.

Not onely it, but we also whiche haue the fyrst fruites of the spirit, mournie
in our selues also, and wayte for the adopcion (of the children of God) euenn
the deliuerance of our body. For we are saued by hope. But hope that is
seen, is no hope. For how can a manne hope for that whiche he seeth? But
and if we hope for that we see not, then do we with pacience abide it.

Now should it seme muche lesse meruaile, if suche sorowe befal vnto
other creatures, syth that euene we also, whiche after our sauiours
comyng were fyrst of al replenished with the spirit of Christ, and that
after no meane sorte but fully, are yet styl vnder so many miseries,
partely

through diuerse necessities of this life, & partly through the obstinacie of
ungodly people, that we oftetimes mourne with our selfe, and are dayly
compelled to be sorye euene for other mannes calamities also, desyryng
cōtinually in our prayers made to God for that day, wherein the whole
body of Christ ful and perfite in al his membres, shal be deliuered from
all noysomes, and of grosse and carnall, become spiritual, heauenly and
immortall. In the meane season al the calamities that chaunce vnto vs, we
abyde & suffre, in hope of that blisse, which is promised through Christ.
Of whom, albeit we haue here receiued an earnest penye, assuryng vs of
saluacion to come, yet hath he not presently geuen vs full saluacion, but
would haue vs to looke for it, in the tyme to come.

Christian mannes perfite weale is in thinges to come, wherof we haue
sure hope. Now is there no hope in suche thynges, as are already
present and seen with our iyen, but of suche, as do not yet appeare. If
this be not so, I pray you tel me, of whom was it euer sayd, that he hoped
to see that, whiche he sawe with his iyen already? Nor were there in this
our life any commendacion of fayth & hope, if we were euene now
presētly put in possession of suche thynges, as Christ hath promysed
vnto vs, but then is our fayth well worthye prayse, if through the
clearenèthes ther|of we see suche thynges, as with our carnal iyes cannot be perceiued, in the meane season continuuyng styl in sufferyng paynes, with ful hope loolkyng for that, whiche was once promised. And though in the meane season suche bodily affliccions be heauy and payneful, yet is it perhaps expedient for vs so to be punished.

The texte.

Lykewyse also the spirite helpeth our inirmities. For we knowe not what to desyre as we ought: but the spirite maketh intercession for vs, with grouwynge whiche cannot be erpresed. And he that sercheth the heartes, knoweth what is the meanyng of the spirite: for he maketh intercession for the saintes, accordyng to the pleasure of God.

These troubles our spiritual and inwarde mā in dede taketh in good worth, and striueth with bodily inirmities: but the spirit of God stayeth with grace, aydying the weakenes of our fleshe, with hope encouragyng vs to suffer al thinges, euermore at hand, shewyng vs what we ought to desyre, and what we should refuse. For we of our owne might & inclina|on,* wote not what is to be desyred, nor how we ought to desyre: by mea|nes wherof it oftymes cōmeth to passe, that in steed of holsome thinges, we pray for hurteful, euen as it fortuned vnto my self, whiche beyng not content with myne affliccions bodily, desyred importunely Gods helpe, thrise makynge my prayer vnto him, that satan, by whom at that tyme I was troubled, might nomore tēpte me: wherin because I desyred of God that whiche was not for me expedient to attaine, my tequest toke not eʃfekte. And therfore in stede of pleasures, receiued I holsome giftes. In dede God heareth the peticions of his children, so yet that they make no carnal prayer, but pray vnto him accordyng vnto the mocion of his bles|sed* spirite, secretly mouyug our heartes. The same spirite also, though we hold our peace, is yet a peticioner and meane to God praiyng for vs, not as men are wont to do, but with sighes vnspeakable.

The spirite of man sometyme with great mournyng desyreth god to pre|serue hym from bodely trouble and affliccion, or els it desyreth worldlye pleasures and commoditeis, muche esteming such thinges as are in very dede but trifles: but the heauenly spirite graffed and planted in godly mēnes heartes, desyreth of god suche perticions, whiche y• we lacke, are to be desyred of god with syghes vnspeakeable, forasmuche as the same obtey|ned and had bryng with them the verye trew perfitt weale, and bllysse. Of* men must thou with wordes outwardely pronounced and spoken desyre, that y•u myndest to obtayne, as whiche neither know, what we would haue, except they heare it, nor yet sufficiently vnderstande,
what is best for vs to be asked, but god, whiche searcheth euen the moste
secret parte o•mannes harte, & throughly loketh into it, knoweth, though
we holde our peace, what our spiri	te desireth, and pityng mannes
miseries, as often as it maketh intercession for suche, as are godly,
prayeth not, as man woulde haue it to do, but as goddes holy wil &
pleasure is. And desyreth nothing, but suche as apertaine to euerlastyng
saluatiō• and suche thynge as en∣crease gods honor & glory. Whosoever
desyreth such things, albeit he per aduēture erre in choyse, & electiō, yet
is his intēt & purpose good. Wher∣fore god graunteth not alwayne y*,
whiche is of hym desyred, but y* rather, which is most profitable to y*
deende, wherunto y† directedst al thy peticions.

The texte.

We know, that al thynges worke for the best vnto them, that loue god, which
also are called of purpose. For those whiche he knewe before, he also
ordayned before, that they shoulde be lyke fashioned vnto the shape of his
sonne, that he myght be the fyrste belgottē sonne amōg many brethrē.
Moreouer, whō he appoynted before, thē also he called. And whō he hath
called, them also he justified: & whō he justified. thē he also glorified.

Nor ought mē to feare, lestey beyng ouercōmē through the
weight•|nes of outragious persecution, v terly fal frō hym, since we know
this for most certayne, y* what affliccion soeuer chaunce vnto deuouute &
godly peo|ple, al yē same shalbe for yēbest. Suche is gods fauer towards
thē, whō he hath of purpose choisē out, and called to this welthy lyfe.
Endeuour must we, and do what in vs lyeth• but thende of al hangeth of
gods ordinaunce. God without coū•el or vnaduisedly choseth none, but
wel knoweth al such, as are his, long before he cal them. And not only
knoweth them, whom he* calleth• but had also euen at the same tyme
surely purposed with himselfe to grafte and plante them into the bodye of
his sonne Iesus, yea and to transpose into the lykenes &
shape of hym, whiche ouer|cōmyng the leshe and death, triumphantly
went to immortalitie: both to teache, that al the members of his bodye
should themself loke to haue the same, which they see alreadie done in
the head, that by this waye and meanes through his onely sonne he
myght to hymselfe geat manye children, amonge whom Iesus Christe
should be head & capitayne, & as the fyrste begotten, departnyng yet his
inheritaunce with other: and to put vs in as|suraunce lykewyse, that god
wyll fully perfourme y* thynge, which he once purposed, moreouer whom
before al tyme he knew & had choisē out, being suche, of whom he had
already in his prophetes darke sayinges shewed* his minde, them called
he also by the gospel, & that not in vaine, but of his goodnes and fauer
made them, that wer so called, of vngodly, godly, and of hurtful hurtlesse.
So that now only there remayneth glorifying, wherof a great deale we haue already, except we thinke it no glorious preeminence, to be without syn, to floryshe in the renoume of innocent lyfe, to be without corrupt desyers, to be so planted in Christ, that thou arte become one with hym, to haue his holy spirite, as an earnest peny therof, to be the enheritour of god, and ioynte enheritour with Christ, so that of the reste we can in no wyse doubt, but that it shall in dewe tyme be fulfylled.

The texte.

What shal we than saye to these thynges? Yf god be on our syde, who can be against vs? which spared not his owne sonne: but gaue hym for vs all: how can it be, that with hym he should not gyue vs all thinges also? Who shall laye any thyng to the charge of goddes chosen? It is god, that iustifieth: who is he y* can cōdemne, it is Christ that dyed, yea rather whiche is rysen agayne, whiche is also on the right hand of god, and maketh intercession for vs.

Now syth all this is so, wherfore shoulde any man mistrust it, namelye synce god hath by so many and euident wayes shewed vnto vs his special* loue and great fauer. Who standing on oure syde, what is anye aduersarie able to do? What can mennes malice preuayle, yf god be our defender? Or what maye we not boldly looke for at his handes beyng now reconcyled vnto hym, whiche what tyme we were out of his fauer, for oure sakes spared not his only sonne, but sent hym downe into this world for vs all? Yea (I saye) & brought hym in maner to nought and deposed hym, & al to exalte vs, makynge hym wel nyghe syn, to deliuer vs from syn, & deliuered hym to death, to thentent we myght lyue. And therfore syth he hath for vs deliuered his sonne, in whom al goodnes is, foloweth it not, that with the same gyfte, he hath gyuen vs all rightes, that belong to the sonne, vs (I saye) whome he hath put in lyke state of enheritaunce? Or what is it, that he wyll not gyue vs, synce that he hath once gyuen hym, whiche infinitely passeth all creatures? And ieopardye ther is none, least god, thorough the crafty sleyghtes and temptacions of the deuill, chaunge and withdrawe this his especiall fauer from vs. For who durst commense anye action algaynst them, whome god of purpose and sure determinacion of mynde hath chosen out and taketh for his owne? Wyl he heare (thynke you) anye accusers capciouse complaytes agaynst them, all whose synnes he hath freely forgeuen? God hymselfe, whiche is iudge of all, hath forgeuen vs* the offences ofoure olde lyfe, and taketh vs nowe for ryghteous, and who is he, that can condemne vs, beyng by him quited? So that we take hede, y* we nomore fall to oure olde lyfe agayne. Christe is he which loued vs so tenderly, that for our welthe it pleased hym to dye, yea he it is which lyke|wyse rose agayne for our sakes, because he would
healp and succoure vs his people. This great procter & iudge syttyng also at the right hand of god his father, to whome he is in all poyntes egall, entreateth our matier before his majestie.

The texte.

Who shal seperate vs from the loue of god? Shall tribulacion, or anguishe, or perse∣cucion, or hunger, either nakednes, either perill, either swearde? As it is written: for thy sake are we kylled all daye long, and are coumpted as sheepe appoynted to be slayne. Neuerthelesse, in all these thynges we ouercome through hym that loued vs.

For I am sure, that neither death, neyther lyfe, neither angels, nor rule, neither power, neither thinges present, neither thinges to come, neither height, neither loweth, neither any other creature shalbe able to depart vs, from the loue of god, which is in Christ Ie∣su our Lorde.

Synce therfore the father hath thorough the death of his sonne forgiluen vs al oure gyltes and offences, sythe his sonne so tenderly loueth vs, why shoulde men hencefurthe feare the deuyll, or any man the diuels mi∣nister, either accusyng vs, or condemnyng? Considering also with howe * many benefites and speciall gages of loue we are bounde both to god & Christ, who is he, that shal plucke & withdraw vs awaie from louying thē agayne, whiche so tenderly loue vs? Shall any storme of worldly aduer∣sitie do it? Shall any affliccion or distresse? Shal hunger or nakeones? Shal jeopardy of drownyng, or any lyke perill chaūcyng after lyke sort? Shal persecucion of the wycked, or the blody swearde of death? For that suche thynges should in this worlde happē to innocentes, the holy psalme wryter Dauid lightened with the spirite of god, long before sawe, what tyme he sayde, that for thy sake o Lorde are we kylled al daye long, and coumpted as sheepe appoynted to be slayne. Al these troubles, though they seme greuouse, cause yet is there none, why they ought to make vs a frayd. Chaunce maye they to vs in dede, but yet oppresse vs they can not * Yea (I saye) the more vehemētly they trouble vs, the more shal they bothe strenghen oure burnyng charitie to Christward, and Christes also to vs, because we at al tymes departe hauyng the vpper hand, not through any strength and power of oure owne, but through his defence, whome we are bounde to thanke for altogether. Nor wil he, whiche in suche sorte loueth vs, suffer vs to be ouerthrown, nor we vpon remembraunce of his goodnes towarde vs through any assaultes of aduersities shrinke from louyng hym agayne.
But yet have I rehearsed vnto you but lyghte and common mattiers, but
harken a bolder saying, and suche wherof my selfe am moste certaine,
and am moste certaynly persuaded in. More cause were there to feare
suche ieopardies as hang oure oure heade by reason of creatures, whiche
can not be seene, as euil spirites, whiche yet neuer\thelesse assault
mennes soules and not only their bodies, whom yf we but once regarde
not & despise, the ieopardies of the other can not make vs a\* fearde. Nor
in this haue we any cause to feare, seyng that neither meane power of
aungels, of muche more myght yet than is any man, no neither the chief
aungels, whiche order is called a rule and power neither anye heyght or
depnes, that is to saye, whether the same inuade vs frō aboue, or from
beneth, whither it be with a colore of honestie or not, yea though
wonders were shewed from heauen, or els threatnynges from hell put vs
in feare, neither things present, neither yet to come, whether we be put
in feare of present ieopardyes, or in ieopardy of the life to come: briefly,
what soever els befall anye where here in earthly thinges, whether it
maye be sene, or not, be it neuer so strong and mightie, yet shall it not be
able to de\|uide vs from that charitie, wherbye we are knyt to god
throughge Jesus Christe his sonne.

I saye the trueth in Christ, and lye not, (my conscience also bearyng me
witnes by the holy ghost) that I haue a greate heauines, and continual sorow
in my hearte. For \* haue wyshed my selfe to be cursed from Christe for my
brethren (my kynsmen as pertay\|nyng to the fleshe) whiche are the
Israelites. To whome pertayneth the adoption of y\* chyldren, and the glorie,
and the couenauntes, and the law that was gyuen, and the ser\|uice of god,
and the promises: whose also are the fathers, and they of whom (as
concer\|nyng the fleshe) Christe came: whiche is god in al thinges to be
praysed for euer. Amen.

To whome would to god all the Iewes were conuer\|ted, forsakyng
theyr Moses: the Iewes (I saye) which yet styll continewe in this mynde,
and thynke that to thattaynyng of saluation it is sufficient to be Abralhams
chyldren, and in theyr handes to haue the lawe once gyuen vnto them by
god, whome yet in deede no suche thynge shall auayle and profite, vnles by
faythe they make themselues worthy to be drawen and lound of god. But
of them is Christe promised in the lawe\* stubbernly refused, whom the
Gentiles receiue and knowledge. This yet speake I not of any displeasure
conceyued or borne agaynst my contreye men, not withstandyng theyr spitefull myndes toward me: but as Christe, to whō nothing is vnknowen, is my witnes, witnessyng wth hym also myne owne conscience, whose gouernoure and ouerseer is the holy ghost, I wyl saye the truthe, and lye not, that it troubleth my mynde excedeanglye and aboue measure, and with continuall sorowe euyn weareth me awaye to see some of them through their owne folye vtterly perishe. As for myne owne parte, so ferte am I from hatyng the Iewes, that yf it myghte any waye be, I would euyn with myne owne destruction procure theyr amendment and weale, nor would refuse euyn my selfe of Christe to be forsaken so that all they to whom I am both by countrey & aliaunce ioyned, were with me in the fayth of Christ lykewyse ioyned, that as by stocke & bloud they are Israelites, they lykewyse were in knowledge of the trueth perfite Israelites, whome of all other nacions moste besemed it to receyue hym, whom the lawe promised, specially sith it is that nation, whome god out of al the other, many hūdred yeares past, specially chose for hym self: & counting all other nations, as bastarde children, nouryshed these & brought the vp, as his naturall & trew begotten sonnes: & moste of all because they aboue other for this honoure and dignitie maye speciallye glorie, that they disposing all idolatrye worshipped the verye trewe god. In theyr handes is the possession and prerogatyue of the lawe, gyuen vnto them by god. With them made god and they with god couenauntes and promises. In theyr handes is there the right fourme and maner of dewe honouryng of god, euyn as he hym self commaūded: in theyr handes are the prophecies, wherin was long before both Christes commyng spoken of, and this wel|thy state, wherof I dyd a litle before glorye, promysed.

Which also are lineally descended of the moste famouse & chief lanternes of lyght, and fyrrste begynners of our nacion, (I meane) Abrahā, Isaac, & Iacob, with other, of whō Christ hymself touchyng his humanitie vouch|saued to be borne, so that in this behalfe, wyll they or not, of aliaunce and kynred muste they nedes be to Christe hymself, who ferre ferre excelleth and passeth those fathers, of whose title and holines they so greatly auaūt themselfe. Be it so, that theyr fathers were neuer so good and holy, yet wer they nothyng els but men. But nowe is Christe in suche sorte man, that he therwith is also god, not of this nacion or that ony, but of al, one and equall with his father, whiche ruleth al things, by whose vnsearcheable wysedome all this geare is wrought, to whom ony for suche vnspake|able loue borne towarde mankynde, al prayse and thankes are dewe for euer.

Amen.
I speake not these thinges, as though the wordes of god had take none effect. For they are not al Israelites, which are of Israel: neither are they all children straighte waye that are the seede of Abraham. But in Isaac shall thy seede be called: that is to saye: they whiche are the children of the fleashe, are not the children of god. But they whiche be the children of promise, are coumpted the seede. For this is a worde of promise, about this tyme wyll I come, and Sara shall haue a sonne.

And surely for this the more detestable is the wickednes of some Iewles, whiche vnreuerently gaynsaying and blasphemyng Christe, therin dishonour god the father, whiche woulde haue his glorious name set furth by his sône. And yet al this theyr wyckednes, outragiousse as it was, cauased not, but that god neuertheles in al poynettes perfourmed, as muche as he in his prophets sayinges promised to do. To the people of Israel, whiche are Abrahams posteritie, was this blysseful lyfe promysed, and yet not to all neither, but to such only, as truly and vnfaynedly are his ofspryng. For it is not to be supposed, that al suche are very Israelites, as are descended of the stocke of Israel, but suche rather as are so strong and mightie in fayth, that they wyll not with worldly tribulations be ouerco|men, nor yet with troubles• wherwith god tryethoure stedfastnes in religion: suche (I saye) worthely & none els ought to be called Israelites, that is to saye, mighty & strong to godwarde. Nor are al they, that come of Abrahams bloude, therfore so fer Abrahams chyldren, that by this bare tittle they may cha|ge the promised inheritaunce, but rather suche as resēble that fayth of Abraham, wherby he desered, that this blessed inheritaunce should be deriued & giuē vnto al his posteritie. To make this more euıdēt & playne, marke whyther y• worde of god, who made y• promise, be not so, whiche saythe: in Isaac thy sede shalbe called. To the seede of Abrahā promise was made, that in it & by it, al nations of the world shoulde famous|ly• be spoken of and blessyd. But nowe is it not gods wyl, that al Abrahās posteritie should be called Abrahams seede, vnles they be, as Isaac was, who was the chylde of fayth, and in figure represented Christe. Nowe was not Isaac borne, as chyldren are comenly wont to be, but by a father, whiche was in dede drye and barayne, full yet of truste in god, and of an olde woman, vnmete lykewyse to conceyue any chylde.

Muche rather therfore begotten was he through the mightye power of god, and his fathers faythe, than by any power of man, or carnall acte. What els then meaned god, when he sayde, in Isaac thy seede shall haue his name, but playnye to declare, that not all they whiche are of Abrahā
carnally begotten, are therefore the children of god, and therefore righte
inheritoris of goddes promyses, but suche onlye apertaine and belong
to Abrahams seede, whiche haue lyke fayth, as that was, wherby Abraham
deserued to receyue the promyse of god. But mary yf god vnder this
fourme of wordes, had made his promise, to as manye as shalbe begotē
of the shall my promyse belong, then in dede myghte all suche as are of
Abrahams carnall stocke, lawfully clayme this glorious inheritaunce• But
nowe when god this wyse sayde, about this time wyll I come, and Sara
shall haue a sonne, he ment his onlye chylde, and the same whiche
should be the chylde of fayth, whome god had for the same inheritaunce
chosen furthe of many, not for his circumsicions sake, as whiche was not
at that tyme borne, but for his fathers faythes sake. Abraham after that
tyme had by other wyues, chyldren, yet was Abrahams blessyng
promised vnto hym only in Isaacs name.

\¶ Not only this, but also Rebecca was with childe by one, euen by oure
father Isaac For yet the chyldren were borne, when they had neither done
good, neither bad (y* the purpose of god by election might stande) it was
sayde vnto her, not by the reason of workes but by the caller: the elder shal
serue the yonger. As it is wrytten: Iacob haue I loued, but Esau haue I hated.
What shall we saye then? Is there anye vnrighteous|nes with god? God
forbid. For he sayth to Moses: I wyl shewe mercie, to whomsoeuer I shewe
mercie: and wyll haue compassion, on whomsoeuer I haue compassion. So
ly|eth it not then in mānes wyl or running: but in the mercie of god. For the
scripture saith vnto Pharao: euen for this same purpose haue I stiered the
vp to shewe my power on the, and that my name might be declared through
out all the worlde. So hath he mer|cie on whom he will, and whome he wyll
he maketh hard harted.

And as it was in Isaac, and other of the chyldren of Abraham, after lyke
sorte and condicion was it in Iacob and Esau. Yf this glorious
en|heritaunce* of goddes blessyng onely throughg carnall kynred befel
vnto any, then shoulde it muche rather belong to Esau the elder sonne,
than to Iacob the yonger. Isaac was father to them both, one mother at
one time conceyued bothe, bothe were at one time borne in their
mothers woumbe, & both were at one time delyuered, yet dyd god
knowledge one, as his nat|ural chylde, disinheriting the other, as a
bastarde and vnlawfully borne, saying: Iacob I haue loued, but Esau haue
I hated. What was it then y* thus seuered and made a difference betwixt
these twinnes? Surely neyther carnall kynred, nor kepyng of the lawe,
nor yet circumsicion. For of both beyng not yet borne, before they had
any thing at al done, either with the lawe, or agaynst it, it was sayde: the
elder shal serue the yonger. And why pleased it god so, or what intended
he in this deede of his to declare vnto vs? Surely nothynge els but that
noman shoulde either vpnon hope of circumcision, or of the lawe chalenge the righte of this goddes promise vnles by faith he make hymselfe worthye to be taken among the chosen chyldren of god, and to be suche, as Isaac and Iacob were.

For it is not carnal kynred, that maketh Abrahams children, but the choyse of God. And if God refuse and reiecte the Iewes, as he once reiected Esau, certainely to be descended of Abrahams stocke, nothyng auailleth. But on the other syde, if God through the desert of fayth receiue the Gentiles to this inheritaunce, hurte is it none, though they to Abraham be of no carnal aliaunce, forsomuche as God by another way, by the title of adopcion (I say) doth acknowledge them for his owne chil|dren. Nor let any deuilishe person wreste, that I now haue sayd, to this purpose, as though in men there wer now no fault, but y al the faule is in God, who at his pleasure receiue or refuseth suche as haue either of payne or pleasure nothyng deserued: God forbid, that any man should conceiue suche a phantasye, nor let any manne so take that, whiche in the boke of Exodi is by God spoken, I wyl shewe mercy, to whom soeuer I shewe mercy, and wyl haue compassion, on whô soeuer I haue compas|sion, forasmuche as it lyeth not in mans wyl or runnyng, but in Goddes mercy, to attaine vnles God of his goodnes drawe vs, as in deede he doeth suche, as it pleaseth him, though they nothing deserue it, and refuseth suche, as haue nothing so deserued. And yet of al this it foloweth not that God is to any mā wrongfull, but rather y he is mercyfull to many. Noman condemneth God, but for his owne offēce, no man is saued, with|out Gods benefite, whiche benefite he vouchesaueth to geue vnso. And so must that whiche in the both of Exodi is spokē to Pharoa be vnderstäden: euen for this purpose haue I stered the vp, to shewe my power on the, & that my name might be declared throughout al y* worlde.

Thou wylte say vnso me: why then blameth he vs yet? For who hath been able to resist his will? But O man what art thou, whiche disputest with God?
shal the worke say to the workeman, why hast thou made me on this
fashion? Hath not the potter po\jer over the clay, euen of the same lumpe
to make one vessel vnto honour, and another vnto dishonour. Euen so, God
willyng to shewe his wrath, and to make his power kno\jer, suffered with
long pacience the vessels of wrath, ordained to damnacion: and to declare
the riches of his glorye on the vessels of mercye, which he had prepared
vnto glory: whom also he called, not of the lewes onely, but also of the
Gentiles. (As he sayeth also to Osee: I wyl cal them my people, whiche were
not my people: and her belloued, whiche was not beloued, and her to haue
obtained mercy, that had not obtained mercy.) And it shal come to passe,
that in the place where it was sayd vnto them: ye are not my people: there
shal they be called the children of the liuyng God.

Of suche saiynges some deuilishe disposed person taketh occasion, and
sayeth: if of whō soeuer he wyl, he haue mercy, and whō he wyl he
maketh hard hearted, what hath he then, wherin to blame vs? Syth his wyl
and pleasure noman is able to resist, let him laye it to him selfe, & not to
vs, if any sinne be cōmitted. But heare now of the otherside, what may be
sayd. Noman withstādeth his wyl (I graunt) yet is not therfore Goddes
wyll

cause of thy dānacion. Nor did god in suche maner hardē y*heart of
Pha¦rao, that he wrought the vice of stubbernes therin, but rather wheras
he wel knew, y* the arrogāt tyran was wel worthy sodenly to be destryed,
yet vsed God toward him by litle & litle suche encrease of punishment, as
he might therwhaue been amēded: had not his malice been an
impediment. But through Gods gentle favor vsed in punishyng of him, his
wicked mynde became worse & worse. And therfore the mans
frowardnes God turned to his glory. In this matter for the defēce of Gods
righteousnes many thinges might be answered, but briefly to say God
hateth all haut\nes* & arrogancie. And what a greater point of arrogancie
can there be, then that a man most vile & abiecte should with God reason
y* matter, en\coûtryng with him, as though he were his felowe? For who
(I pray you) could abide to heare the yearthen vessel quarel with his
maker and say: why hast thou made me after this fashion? For as clay is
in the hāde of y* potter: euen so are we in Gods hâdes, as by the prophet
Esai y* Lord him selfe sayeth. The potter, as his mynde standeth, worketh
some vessels to serue for vile & uncleanly vses, & some other also
appointeth he for honest seruice. In whiche acte, what reason soeuer the
workeman folowe, therin doeth he lawfully, & why he so doeth, vnmete it
is that the clay should re\quyre any cause. The clay of it selfe is nothyng
els, but clay, wherof if y\textsuperscript{*} potter worke a comly & a wel\textsubscript{f}auored cup, for that his fayre shape ought he to geue thanke to the craftes man, & yet to the vile & filthy clay is ther\textsuperscript{*} no wrong done at al, if of it be made a chambre potte, or some other vessel of more vile vse. Lykewyse is it of God, whiche leauyng mā in his sinne, because so he was borne, doeth him no wrong, as callyng man to right\textsubscript{w}yse life he therin sheweth his bounteous mercy & goodnes. In the for\textsubscript{s}aken person it pleaseth God to shewe his iustice, to thentent he would be feared, in y\textsuperscript{*} approoved, to thentent he would be loued, sheweth he his fre mercy. Nor besemeth it any mā, of God for so doyng to exacte & requyre a reason, nor why he calleth some one lately, & some other more tymely, nor why he draweth one whiche hath not so deserued, and forsaketh another, whiche hath deserued better. A muche more base creature is mā, beyng compared with god, then is clay com pared with the potter.

So that then if it be an vnsene and a hiddeous presumpcion, that the clay should with the potter prate & reason his matter, how muche great\textsubscript{r}er arrogancie is it, for a man to talke of Gods counsels, whiche so farre passe our capacities, that we therof haue, but euen as it were a shadowe or a dreame? Begyn to beleue, & leaue thy reasonyng, & so shalt y\textsuperscript{*} muche rather vnderstād. Besides this remēbre y\textsuperscript{*} the potter may be deceiued, but in God none error can be foūd. It is for y\textsuperscript{*} ynough to beleue this, y\textsuperscript{*} God by reason of his almightie power, may at his pleasure do what him liste, and again forasmuche as he is w\textsuperscript{t} out cōparyson beste, do wyl he nothing, but that whiche is beste. Nor should he, because our ungodlines he tur\textsubscript{n}eth to his honor: therfore of vs be blamed, but this rather shuld we take as a sure profe of his exceedyng goodnes, y\textsuperscript{*} he suche mischief turneth to good. It was not God, whiche made the an un\textsubscript{c}leane vessell. But thou thy selfe art he whiche hast made thy selfe filthy, through appliyng of thy selfe to vngodly exercises. Beside this if God accordyng to his wysdome

both for the salvacion of the good, and glory of his name abuse thy fro\textsubscript{w}ardnes cause hast thou none for y\textsuperscript{*} to complayne. Lawfully art thou for thy sinne punished, & through thine example the good people wil y\textsuperscript{*} better take hede, & whiles through thy blindnes and destruction they the better perceiue, how greatly they are bound to the goodnes of God, they are w\textsuperscript{t}more mery chere encouraged to geue him thankes. Nothyng had Pha\textsubscript{r}aao to wyte God withal, but of his owne naughtynes only perished, and yet did that his stubberne malice among the Hebrewes highly auance the glory of God. And what can there be, that they can reprove,
if, as god at that tyme deferred the destruccion of Pharao: so likewyse now for a season, not without great fauour he beare with and suffre y' vnbeleyuynge and sturdy Iewes beyng vessels, whiche have right well desuered even out of hand to be crushed in pieces, to thentent that all the worlde shall more clearly perceiue, that they are well worthy of damnacion, whiche beyng so many ways prouoked, amende not, to thende y' bothe through theyr punishment other should feare almightie God, whom we may not through continuance in synne prouoke to sure vengeaunce, & also more plentifully to shewe the greatnes of his might and glory towarde good people, whô he hath purged beyng before vncleane vessels, and reserued them for holy vses: not for theyr circūcision or y' lawes sake, but through the deserte of fayth, for whose onely sake they are called to this honoure. Called (I say) not only of y' Iewes as we be, but also of y' gêtiles, because herein it is not byrthe whiche maketh inheritors, but the choyse of God. Nor ought the Iewes to meruaile, that the gentiles, whiche were before this tyme heathen & straugers to God, are now by adopcion receiued into the numbre of Gods children, syth they them selxe long synce wer for theyr offences done against God dispised, reiected, and as disinherted, when yet afterwarde beyng sory for theyr synnes and amendyng, they wer through the great bountyfulnes of God receiued into his fauor. That this should so be, witnesseth theyr owne prophete Osee, saying: I wyll call them my people whiche wer not my people, and her beloued, whiche was not beloued, & her to haue obtained mercye, whiche had not obtained mercye: so that this shall come to passe, that in the place, where heretofore it was sayd: ye are not my people, there shal some be called the children of the liuyng God. Why grudge & reprove they that thyng in other, whiche they them selxe haue already assayed? Why stande they not rather in a watche & take hede, lest through theyr owne foly they become againe, that they wer once? Why enuy they at them, whom they might folowe, wer it not, they had more pleasure to striue, then to obeye?

The texte.

But Esai crieth concernyng Israel: though the numbre of the children of Israel be as the sande of the sea, yet the remnaunt shal be saued. For he finisheth the worde verely, and maketh it shorte in righteousnes. For a shorte worde wyll God make in yearth. And as Esai sayeth before, excepte the lorde of Sabboth had left vs seede, we had been made as Sodoma, and had been likened to Gomorra.

Now if through mens owne stubbernes the greatest parte of y'worlde perishe, yet to the fewe that wyl beleue, wyl God perfourme, as muche as was promised to the whole numbre. And neuer shal the tyme be, but that
this inheritaunce shal haue his successors. This did the prophete Esai speakyng of the people of Israel, without al colouryng clearely testifye

saiyng: If the numbre of the Israelites wer as many as the sand of the sea, and though through theyr owne foly as many also perished, yet shal there some alway remaine, whiche shal through fayth be saued. For be y^\bullet^ numbre of them that falleth from God neuer so great, yet shal not theyr^*^ fal make the promise of God vaine. Men in promises are wont to breake theyr credence, but God is he, whiche wyl fully perfourme al that he pro\text{'}mised, and that briefly and c\text{'}opendiously, not with deceite & falsely, but iustly and truely, for as the same prophete Esai sayd: the Lord in yearth wyl make a shorte worde. Shadowes seme not cleare without suspicion of deceite, & the law selfe is ful of wordes, promisyng, grosly repres\text{'}tyng, c\text{'}omauynge, threatnyng sometimes, & sometimes c\text{'}ofortyng. But Christ beyng sent into the worlde euen at once gaue al & perfourmed y^*^ was pro\text{'}mised, opened al y^*^ was before hidden in figures, & brought the great mul\text{'}titude of rules contained in y^*^ law, to y^*^ onely c\text{'}omauymente of charitie of ^*^ the gospel. And thus spread he abrode the seede of his heauenly doctrine and gospel, whiche albeit in many of my countreymen be vnfruitful, yet some are there, in whom it brought foorth fruit. Againe the same prophet a litle before sayeth, had not the Lord of sabboth left vs sede, we had ben made as Sodoma, and likened vnto Gomorra. Wherfore, though the most part of the Iewes fal from Christ, yet wyl not Christ suffre the true and natural sede of Abraham vtterly to perishe.

The texte.

What shal we say then? we say that the gentiles, whiche folowed not righteousness, haue ouertaken righteousness: euen the righteousnes whiche c\text{'}ometh of fayth. Contra\text{|}rywise Israel whiche felowed the lawe of righteousness, could not attaine to the lawe of righteousness. Wherfore? Euen because they sought it not by fayth, but as it wer by the workes of the lawe.
For they have stumbled at the stublyng stone. As it is written beholde, I haue put in Sion a stublyng stone, and a rocke that men shall be offēded at. And whosoeuer beleueth on him, shall not be confounded.

Synce this is so, what shal we say? Surely nothyng, but as the truth is, that is to wete, that the gentiles, which semed farre from righteousness, and without the ceremonies of the lawe, haue yet attained the true and perfite righteousness, and not a lewishe (whiche standyng in bodily things was nothing but a shadowe onely of christian perfection), but a holsome & an effectual justice, whiche suche haue not, as for the workes of the lawe stande muche in theyr owne conceite, but suche as through an vnfained fayth submit and yelde them selfes vnto God.

We may likewyse of the othersyde saye that whiles the people of the Iewes with all theyr power folowyng the iustice of the lawe carnally vnderstanden, and stifly cleauce to it, with all theyr labour they came not vnto the very law of iustice, forasmuche as the same fel from Christ, whervnto as to a marke al darke sayinges of Moses law principally directed. Here some wyl say, how fortuned all this, and how ended these purposes so diversly? Without al doubte, because God abhorreth suche as are high minded, and geueth him selfe & his righteousness, to suche as are sobre & lowly. And therfore y proude Iewes of thothersyde, whiche falsly vsurped y title of righteousness, as theyr owne, bearyng them selfe bolde vpon theyr sabbath day keeping, washynes, circūcision, and suche other small obseruaunces, disdained to receiue the yoke of fayth, hath God set at naught and refused because they denied Christ, and deliuered him which is the author of life, to death: whiche thyng Esai long before knowyng, prophecied should be, vnder this fourme, that Christ, whō the law promised should be a sauior, by reason of vnbeleif should be vnto the Iewes an occasion of stumlyng, and that the same stone, which should be to the good a sure and a strong defence, shuld be theyr utterundoing, whiles they had rather by resistyng stumble at him, then with beleif to rest vpon him. For so by the prophete Esai speaketh God the father of Christ: beholde I putte in Sion a stubl|lyng stone, and a rocke that men skalbe offended at, but whoso beleueth in it, shall neuer be confounded and put to shame, as one disapointed of that he loketh for.

The x. Chapter.
Brethren, my hertes desyre & praier to God for Israel is, that they might be saued: For I beare them record, that they haue a feruent minde to God warde, but not accor|dyng to knowledge. For they beyng ignorant of Gods righteousnes, and goyng about to stablishe theyr owne righteousnes, haue not been obedient vnto the righteousnes of God. For Christ is the fulfilyng of the lawe, to iustifie all that beleue.

All whiche thinges (brethren) speake I with great heauynes, because with all my heart I fauer and would them well, if I were in any wyse able to do them good, beyng in iepardie of euerlastyng dā|nacion. But now that whiche is the onely thyng* I can do, in my dayly praiers made vnto God, my desyre & peticion is, that they may once yet amend and not alway continue in suche blyndnes. I can not vtterly excuse theyr vnebelef, but yet in the defence of theyr fault some colour may be made and pretēed. As they are not in all pointes in suche sorte straungers to God, as the gentiles be, so muche the more wishe I that theyr rude beginnynges may once be made perfite, that whose shadow they haue for a season borne about with them in theyr bodyes, of the same they may now come to the very trueth. For* albeit they with extreme deuilishnes fastened to the crosse the Lord, who was y• fouyayne of al glorye, yet this say I of them, and deny not, that to Godwarde a certaine zeale and loue haue they, but yet not accor|dyng to knowledge and right iudgement. Nor are they deceiued for lacke of a godly minde and purpose, but in the choys and praictise of life, they rūne farre awry. Now better is it to haue some minde to religion, then to be al without, and of God wel worthy wer that minde of theyrs in goodnes to be encreased, were it not that they to the grosse beginnynges of godly life so stubbernely cleaued, that they refused the true and perfite religion, and wer it not a|m so vehemently requyred and auaunced euen sha|dowes and pictures of trueth, that the verye fountayne of trueth they vtterly dispised. For whiles they busily in dede, but yet vn|discretely defende and kepe Moses lawe, resistyng him for whom the lawe was prin|cipally ordained, they vtterly fal euen from the whole lawe selfe. Kepyng of the sabboth day, circumcision, abstynence frō certayne kyndes of meates, the shonnyng of dead carkasses, fastynge dayes, the keapyng of high * feastes, were for this purpose made and decreed for a time, that frō suche rude beginnynges men might by litle and litle growe vpwarde to true & perfite
righteousnes and from a certaine worldly righteousnes encrease and
growe vppe to that, which is in all pointes godly and perfecte. If an
ordinaunce be purposed and made for a better ende, vnseamyng is it for
loue of suche a meane, to dispise the ende, for whiche the sayd meane
was appointed. But now frowardely so yet do the Iewes, whom albeit
after the publishyng of the righteousnes of God it besemed to forgoe the
carnal iustice of the lawe, yet so farrefoorth bolster they out & defende
thejr olde, and at this tyme hurteful, and not onely superfluous iustice of
the lawe, that they not onely wyll not knowledge the heauenly
righteousnes of God, but also hauyng a confidence in theyrr ceremonies
with|stande and resist the gospel of Christ, wherevnto they ought by fayth
to submitte them selfe, if they euer minded to be truely righteous. For we
must by imaginacion conceiue as it were twoo kyndes of iustice: thone
wherof Moses was author, the other wherof Christ was beginner. The one
standeth in ceremonies, the other in fayth and obedience. And as the rude
piece of timbre is matter wherof an image is wrought, & as bloud is the
beginning of liuyng creatures to be brought foorth by generaciō: so is the
iustice of the lawe a rude & grosse beginnyng of thother, which is more
perite. And certainly extreme folishenes is it, after that a man is come to
perfeccion, curiously to sticke styl in rudimentes. But now of all* Moses
law, whiche is of it selfe rude & vnperite, is Christ the fulillyng and
perfeccion, by whom through fayth, and not through circumcision, we
attaine righteousnes, whiche way to righteousnes is not onely open for
lewes to entre therinto, but also to all true and faythful beleuers.

The texte.

For Moses writeth of the righteousnes, whiche commeth of the lawe, how
that the mā, whiche doeth the thinges of the law, shal liue therby. But the
righteousnes which cometh of fayth, speaketh on this wyse: say not thou in
thine heart, who shal ascende into heauen (that is euen to fetche Christ
doune from aboue) either who shall descende into the depth? (that is euen
to fetche vp Christ againe from death) but what sayth he? The worde is nigh
the, euen in thy mouth and in thy heart.

Both kyndes of justice did Moses clearely expresse. For the temporal
iustice, whiche rested in ceremonies, to be kept but for a season, plainly
set|teth * he out in the boke of y* Leuites, saiying: kepe my lawes & decrees,
this who so doeth shal liue therby. But the true & euerlastyng iustice,
whiche we by Christ through a liuely fayth obtaine, in the boke of
Deuteronomi expresseth he, when he sayth: neither say thou in thine
heart, who shall ascende into heauen: for that is euen to fetche Christ
doune from aboue) either who shall descende into the depth? (that is euen
to fetche vp Christ againe from death) but what sayth he? The worde is nigh
the, euen in thy mouth and in thy heart.
But, whosoeuer vnfaynedly beleueth, is in suche poynites more surely* and better persuaded, thē is one, which nedeth suche meanes to be taught with, either of this (I saye,) that Christe once descended from heaven, or els of this, that he nowe sytteth at his fathers ryghte hande, though he nomore shewe neither of bothe before mennes iyen. And though it be of men sene nomore, yet beleueth he also, that Christ went downe to hell, and the thyrde daye rose agayne to lyfe. Sufficient is it for vs to beleue, that this was once done. So that this remayneth, that we gyue credence vnto suche, as sawe the same. And to believe this we rede not to seke ferre. The Iewes sawe, and yet beleued not. Other heard, whiche sawe not, and yet gaue they credence. The scripture recordeth the same, whiche streight after saythe: the worde is ngyhe the, euen in thy mouthe and in thy hearte.

The texte.

This same is the worde of faythe, whiche we preache. For yf thou knowledge with thy mouth, that Iesus is the lorde, and beleue in thy heart, that god raysed hym vp frō death: thou shalt be saued For to beleue with the hearte, iustifieth: and to knowledge with the mouthe maketh a man safe. For the Scripture sayth: whosoeuer beleueth on hym, shal not be confounded.

And what worde is this, whiche Scripture speaketh of? Without doubt the worde of the gospel, which we beyng publyshers of this righteousnes do preache, worketh in mennes soules present saluacion, so that menne by faythe onely apply theyr myndes therunto. But howe is this* worde of the gospell in thy mouthe, and howe is it in thy hearte? Yf thou with thy mouthe confess and knowledge the Lorde Iesus, and with thy heart vnfaynedly beleue, that god from death raised hym agayne to lyfe, that we through hym beyng restored to lyfe from the death of syn shoulde hereafter lyue in cleannesse of lyfe, then shalt thou be saued. For with hert beleue we, whiche is to ryghteousenes the very entrey, but for asmuche as, when nede requyrelth, all men are bounde to glorifie Christe, to euer|lastyng saluacion, it is not sufficient with heart onlye to beleue, excepte thou the same with thy mouthe confesse. By this seeye, that this matter hangeth not vpon ceremonies, but vpon fayth. Whiche thyng Esai also speaking of Christe recordeth, saying: whosoeuer beleueth on hym, shall not be confounded.

The texte.

There is no difference betwene the lewe and the Gentile. For one is lorde of all whiche is riche vnto all that cal vpon hym. For whosoeuer dothe call on the name of the Lorde shalbe safe. Howe then shall they call on hym, on
whome they haue not beleued? Howe shall they beleue on hym, of whome they haue not hearde? Howe shall they heare withoute a preacher? And howe shall they preache, except they be sent? As it is wrytten: howe beautiful are the feete of them, whiche bryng tydynges of peace, & bryng tydinges of good thinges. But they haue not al obeyed the gospel. For Esai sayth: Lord who hath beleued our sayinges? o then fayth commeth by hearing, and hearing cummeth by the worde of God. But I aske, haue they not hearde? No doubt their sounde went out into all landes, and theyr wordes into the endes of the worlde.

In y* the prophet sayeth (whosoeuer) taketh he not away al differēce beltwixt Iew & Gētile? And in y* he sayth, (beleueth) w*out mēcion making of circumcision or suche other lyke, abolysheth he not utterlye the ceremo[n]ies of the law? Fayth only is requyred, whom every man maye equallye* enioye and haue. And god lykewyse is he, whiche is not onely lorde of the Iewes, but of all indifferently, whose bounteousnes is not so narrow, and straite, that it can no ferther reache, but onelye to the Iewes, so that amōg thē the same is utterlye worn out, but w*out ende is his goodnes plētitully flowyng furth not only vpon this nacion or y*, but vpon all people of any coūtrey, what soeuer they be, so that with a sure trust in god, they desyre his helpe. The Prophete Micheas also affirmeth the same, saying: Whosoeuer cal vpon the name of the Lord, shalbe saued. In the propheteles laying no kynde of men is there excepted. But euery mā, whatsoeuer he be, be he either Iewe, Grecian, or of any nacion els, yf the same with a sure confidence call vpon the name of god, he shall be saued. And on the o[ther] syde, whoso calleth not vpon his name, shall vtterly peryshe. Nowe vpon hym vseth no man to cal, or to desyre his help, in whom he hath con[ceyued] no truste.

But who wyll in hym put any trust, of whom he neuer erste heard speake? Againe how cā mē heare speake of an other, vnles ther be some, to preache* the name of hym, whiche is in suche sort unknownen? And as for apostles, howe can they preache, vnles they by hym, to whom the gospel apertay[n]eth, be sent so to do? of whome the same prophet Esai makynge mencion sayeth: howe beuiful are the feete of them, whiche preache tydynges of peace, and bryng tydynges of good thynges. By whiche wordes ye heare and perceiue, what Christes messengers are commanded to preache, neithjer circumcision, as ye see, nor yet kepyng of the Iewyshe Sabboth day, but peace, whiche after that oure synnes are through fayth forguyen, by mutuall charitie ioyneth vs together in Christ,
and to preach such good things, as because they are of themselves naturally good, are in all times and in every place good.

And yet notwithstanding this wonderfull benefite of god, which hath so used all meanes to call every nation to euerlastying blysse, that none is ther, but the same hath hearde of the ioyfull tydynges of the gospell: all yet beleue not the gospel. But that it should so be, the same Prophet Esai long before sayde, speakyng in the person of the apostles: Lord who hath beleued oure sayinges? For euens among the Gentiles but very few beleue the gospel, if they be compared to the multitude of suche, as beleue not. The briefnes of this our matier shortlye comprised is this then: ye calling vpon the name of the lorde workeoure saluacion, ye suche as beleue not, ca not vpon hym, a playne profe is it, that fayth is specially required, and not circumcision. Nowe is not fayth in mannes soule conceyued by experience, but by the preachyng of the apostles, that is to saye, not by the iyes, but by the eares, through whom as meanes the gospell of Christ is powred into the obedient soule. Syth now then the bryght beames of the gospell hath lyghtened all the worlde, so that Christes name is throughlye knowen, what meaneth this, that so fewe of the Iewes gyue credence thereto? Canne they saye for theyr excuse, that they of Christe haue heard nothyng?

No, for nowe se we that fullfilled, whiche Dauid prophecied of before, whē he saide: Their sounde went out into al landes and theyr wordes into the endes of the worlde.

The texte.

But I demaunde whether Israel did knowe or not? Fyrst Moses saythe: I wyll provoke you to enuye, by them that are no people: by a folyshe nacion I wyl anger you. Esai after that is bolde and sayth: I am founde of them that sought me not: I am malnifest vnto them, y asked not after me. But agaynst Israel he sayth: Al day long haue I stretched furthe my handes vnto a people that beleued not, but speaketh agaynst me.

Then sythe Christe so many hundred yeares gone was in prophecies promysed, and nowe throughout all the worlde by his apostles mete and conuenient witnesses preached, and theyr preachyng with so many miracles confirmed, can the Iewes for themselves colourably saye, that they knowe not Christe? No, for they sawe the lyght, but malice blyled theyr iyes. They hearde the gospell, but rancour and enuy stopped theyr eares. Rather had they beare malyce and displeasure agaynst the Gentiles called to euerlastying saluacion, than to folowe theyr fayth. Both
which two thynges, y is to wytte, that the lewes shulde reiect the joyful tidynge of godes worde, & that the Gētiles shulde receyue it, wer long before prophe\cied of by Moses & also Esai: of which two, the fyrst in the boke of Deute\ronomi in a song maketh the lorde beyng displeased with the vnbeleuyng lewes, this wyse to speake: I wyll prouoke you to enuye by a very vile nacion, whiche heretofore in comparison of you, hath bene acoumpted for no nacion, & for somuche as ye thinke your selfes to be wyse, I wyll anger you with a kynde of people, which in your judgemēt is folyshe and beast\lye, therby to make you more enuious. And Esai, whiche prophecied after Moses tyme, without all feare playnly sayeth, that god more accepted the Gentiles obedience, then the lewes stubbernes. For on this wyse speak\keth he in the person of Christe, I was found of them, that sought me not, and playnlye appeared vnto them, that asked not after me. Suche a glo\rious\ witness beareth god vnto the Gentiles fayth. But agaynst the pe\ople of Israel, whom muche rather it besemed to embrace the fayth of the gospell, what sayth streyght after the same Esai? Al the daye long haue I stretched furth my handes vnto a people, that beleued not. I sente them prophetes, them murdered they vp, my selfe with sundry miracles pro\uoked them to goodnes, in stede of thankes, they saied, the deuil is in hym, and by the power of Beelzebub chief deuyll worketh he these wunders. My humblenes they despised, and my myghtie power toke they in a wrong sence.

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The .xi. Chapiter.

The texte.

¶I saye then: hath god caste awaye his people? God forbid. For euen I also am an Israelite, of the seede of Abrahā, of the tribe of Beniamin. God hathe not caste awaye his people, whiche he knewe before. Wote ye not, what scripture sayeth of Helias, how he maketh intercession to god agaynste Israel, saying: Lorde they haue kylled thy prophet\tes, and haue digged downe thyne alters: and I am lefte alone, and they seeke my lyfe. But what sayth the aunswer of god vnto hym? I haue reserued vnto my selfe with sundry miracles pro\oked them to goodnes, in stede of thankes, they saied, the deuil is in hym, and by the power of Beelzebub chief deuyll worketh he these wunders. My humblenes they despised, and my myghtie power toke they in a wrong sence.
and an occasion to fall, and a rewarde vnto them, let theyr iyes be blynded, 
that they see not: & bowe thou downe theyr backe alwaye.

B

Vt to what ende drawe all these my wordes? Be they to teache, that 
the Gentiles whiche were before this tyme to god straungers, are 
thuroughfayth taken into goddes familie, and that the peopple of the 
lewes, whiche was by god yfyrste chosen oute, is through vnbelief vtterly 
refused? No not so: for vnlykely is it, that god hath nowe vtterly refused 
that nacion, which he hath hitherto gentely & gladly knowledged, as his 
chosen people. If god had throughly refused the whole nacion, then 
should not my selfe, by kinred an Israelite, lineally descended of the 
stocke of Abraham, and appertaynyng to the tribe of Beniamin, at this 
tyme preache Christe. So ferre are we from this, that god hath refused vs, 
that euen when I for zeale of the law persued good people, then god 
called me furth to preache his gospel. At lestwyse that ye forget not, 
whiche is red in the thirde booke of the kynges, where the prophete 
Helias speaketh vnto god complayning vpō and blamyng the lewes 
wickednes, sayinge: Lorde they haue kylled thy prophetes, and 
ouerthrown thyne aulters, I am left alone, and they seke for my lyfe. 
After whiche vnmercifull crueltie it myghte seme, that god would vtterly 
haue caste of his people, as desperate and paste all amendmente. But 
what was by god aunswered to Helias? I haue reserued vnto my self 
seuen thousande men, whiche haue not bowed theyr knees vnto yydoll 
of Baal. As then at that tyme god refused not al his people, but of so many 
euyll left a certayne noumber to honour him: after the same sorte 
appeneth it nowe. For the whole people of the lewes hath not god 
suffe|red to be estraunged from him, no more then he hath suffered the 
reste be|syde to peryshe in theyr synnes, albeit of bothe people very fewe 
are they, whiche do belieue in comparison of them, that refuse so to do. 

But yet of his goodnes hath god saued some, neither because they were 
lewes borne, nor yet because they kepte Moses lawe, but because he of 

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manye hath chosen them furthe, vpon whome his pleasure was to shewe his bountiful grace and mercye. Nowe yf he so dyd of his owne bountiful mercy, and not for theyr desertes, let it not be imputed vnto theyr workes. For that, whiche is gyuen a man for his labor, is rather, as hyrewages, than a free gyfte. But that, whiche is gyuen to suche as deserue not, that and none els is a free gift. Yf the desertes of workes be once accoumpted, then is a benefite, no lenger a benefite, but should mucho more be called a
rewarde. What happened then? Surely this happened, that the same, which the people of Israel upon confidence of the lawe intended to obtaine, for lacke of belief they went there without, so that suche onlye obtained, as were of goddes election, and not they, whiche belonged to the circumcised stocke. To suche as were not chosen by god, neither circumcision, nor kepyng of the lawe auayled, but they were so malyce so far furth blinde, that vpon syghte of so many miracles they gaue no credence, leyng with theyr bodely iyes Christ, whome they had so long loked for, yet with the iyes of theyr harte seyng hym not at al. And that we now see done and are for the same sorye, the prophet Esai long before prophesied, should be. Because they refused the holy and humble spirite of Christ, therfore hath god gyuen them the spirite of vnquietnes bothe roughe, boysteouse, and vnruleye, so that the wonders they behelde with theyr iyes, they deny styl, as thoughe they sawe them not, and that they heare with theyr eares, no more moueth them, than yf they hearde them not. Suche were they in tyme paste to the prophetes, suche were they to Christe hymselfe, suche are they vntil this daye towards the preachers of the gospel.

This also Dauid replenished with the spirite of prophacie sawe long before, and for theyr great stubbernes in this behalfe agaynst the wyll of god, prophesieeth destruccion mete for suche frowarde people. Let theyr table (sayeth he) become a snare to take them withal, and an occasion to fall, and into punishment dewe for suche dedes, let theyr iyes be so blinde, that they see not, and alwaye bowe downe theyr backes, because they woulde not pleasauantly vse that whiche was layd before them, and refusased suche thynge, as they presently sawe and hearde, and were without al godly regarde to loke vp to heauē warde, and knowledge toward thē their makers benefite, but guyng themself wholly to the grosse meaning of the lawe, disdayne heauenly doctrine, and in regarde of thynge tranitory, despisen that, which is euerlastinge. The Iewes cary about in their handes the bokes of Moses, and vnderstande them not: they reade the prophecies, and denie, that in them is promised. But wherto maketh this some man will saye? they are blyndfolded, they are snared, they be bowed downe, and become deafe.

The texte.

¶I saye then haue they therfore stumbled, that they should utterly fall awaye together? God forbyd, but through theyr fall is saluation happened vnto the Gentiles, for to prouoke them withall. Wherfore yf the fall of them be the riches of the worlde, and the minishyng of them the riches of the Gentiles: howe muche more theyr perfitines? I speake to you Gentiles, in asmuche as I am the apostle of y• Gētiles, I wyl mag•nifie myne office, yf by any meanes I maye prouoke them, whiche are my fleshe & might saue some of them. For yf the casting away of them be the recōcilyng of the world, what shall the receiuyng of them be, but lyfe agayne from death? For yf one piece be holy,
the hole heape is holye. And yf the roote be holy, the braunches shalbe holy also.

Are they so fallen from god, that all hope of rysyng agayne is pas\|sed?* No not so. But rather this fall of theyrs chaunced but for a tyme, and for you, whiche are Gentiles it luckelye so chaunced, because theyr fall was the occasion, why you were called to lyfe euerlastyng, that through your example agayne the lewes at the ende of the world myght be moued to godlye religion: that as theyr fallyng from Christe opened y\* waye for the Gentiles to come to Christe: so shoulde your fayth yf it were for nothyng, but for enuye, prycke yet the lewes forwarde to beleue as ye do. Nowe yf theyr fall occasionally so greatlye profyted, that the lewes forsakyng and fallyng from Christe caused not onlye no hurte, but rather that the doctrine of the gospell was preached among many more, whiles that in steede of a fewe fallyng awaye, the gospel was spred abrode amōg al, so y\* the losse of one nacion got vnto Christ so many naciōs, how muche more shal the worlde be enryched, when that nacion also beyng throughge your godlynes prouoked, shalbe ioyned to the other? You speake I vnto,* that are Gentiles, as myne owne disciples, for somuche as I am sente to preache vnto you, though I my self be a lew borne. And albeit I for your sakes leaue nothyng vndone, yet will I more endeoure to auaunce the office cōmited vnto me, and to allure as many of you as I can to Christe, and not only so, but also make you worthye of Christes seruice, yf by suche meanes I maye prouoke my contrey men, (whom as touchyng carnall a\|liaunce I maye so cal, albeit in faythe vnlyke,) to folowe your godlynes, though it be but euen for enuie and malice, as the propertie of them is to be gyuen to a ialowsye: that yf I can not bryng all home to goodnes, some yet maye be saued. And as I am desyrouse of their amendment so knowe I, that ye also desyre the same. For yf by thoccasion of the lewles castyng of, al the worlde els was brought into goddes fauer, because that whyles they fell from the fauer of god, the Gentiles were by goddes goodnes receyued therinto, that is to say, yf theyr great hurt and losse be\|came good to the worlde, howe muche more good were it, yf they beyng now estraunged from god, were through fayth receyued vnto hym, lyke men restored from death to lyfe agayne: that finally, when the number of the faythfull is throughe filled, there remayne nothyng, but the resur\|reccion of bodies? For though of the lewes some are vngodlye, we maye not therfore despayre of al. Yf the Gentiles far from god myght throughge goddes callyng be broughte to perfite religion, what let shoulde ther be, but y\* aciō, which had holie fathers, & beginners, maye likewise be called & brought to the faythe agayne? Muche more with reason agreeable is it, y\* of the good, good
should be borne, forsomuche as al mē for the moste parte* resemble that
begynnynge, from whencethey are descended. Yf the leauen be holye,
nedes muste the whole bache, whiche is therwith seasoned, be holī and
cleane. And yf the roote of the tree be holī, likely it is, that the braūches
of the same, be lykewyse holīye. The Iewes haue bothe of kynred & nacion
Abraham theyr begunner, whose fayth god allowed: and what let is there,
but that they maye resemble theyr fyrste parentes fayth? Yf they this do
not, then are they not his neuweues, nomore thā the braunche plucke
d from his stocke is any lenger nourished with the sappe of the roote.

The texte.

Though some of the braunches be broken of, and thou beyng a wylde Oliue
tree was graffe in among them, & made partaker of the roote and fames of
the Oliue tree, boste not thy selfe against the braunches. For if thou bost thy
selfe, thou bearest not the roote, but the roote the. Thou wylt say then, the
braunches are broken of, that I might be graffe in, thou sayest wel: because
of vnbeleif they were broken of, and thou stodest stedfast in fayth, Be not
high minded, but feare. For seyng that God spared not the natural
braunches, take hede, lest it come to passe, that he spare not the also.

Now if we see braunches to be plucke from the stocke, whervpon
belfore they did naturally growe, muche lesse meruaile is it, if suche be
plucke of, as are but graffed vpō another. Then if thou see y* Iewes,
which* sprong out of the rote of the true Oliue, for lacke of beleif broken
doune and plucke frō theyr stocke, so that now to them the roote doth
no good: and thy selfe contrary wyse, wheras thou sprougest out of the
wilde Oliuues roote, graffed into the right Oliue, not by nature, but by the
wyl and kunnyng workemanship of God, so sette and planted among his
verye braunches, that y" beyng takē out of thyne vnfruitful stocke art
becom felowe and partaker of a straunge roote, and wheras diuers
boughes, whiche in the same tree growed, are now cutte of and withered
awaye, & thy selfe with a newe juicke lusty and plentiful, take hede and
beware that thou therfore folishely rise not in thine owne conceite, and
disdaine other braunches, whō thou seest cutte of. If thou vnorderly rise
in thine owne phantasy, if thou growe proud, and therewith be puffed
vppe, haue this in mynde, that the roote beareth the, and not thou the
roote.

Beware that no such fonde imaginacion come into thy head, to thinke this
w† thy selfe, the natural braunches wer broken of, because I should be
graffed into theyr stocke. Thinke not y*they wer for thi sake brokē of, but
thervpon in dede folowed it, y* thou were graffed in. And yet herein sayest* thou wel, that they were broken of, wheras they growed out of the roote, but marke why they were after suche sorte broken of. Without doubt for lacke of fayth lye they on the grounde and are tredde vnderfoote, thou through fayth abidest fast vpon the tree. Reioyce not at other mens mise|rie, but by theyr euil chaunce rather learne to be lowely and sobre, & by theyr punishment learne, what is to be feared, if thou likewyse offende. For if thou well see, y† God spared not the natural braūches, & that it no|thyng auantaged them, that they beyng descended from good and holy fathers, peculiarly belonged to the people of God, great cause hast thou to feare, leste he spare not the, if thou with arrogancy and vnkyndnes dis|please him. Learne by theyr fal, what thou must beware of. Lette not thy state cast the in a pride, but rather put the in remēbraunce of the goodnes of God shewed toward y*. Good cause hast thou for thy welth to be glad, and good cause hast thou also to rendre God thankes, but without cause art thou to reioyce of theyr fal. They are for theyr deserte cut out of theyr stocke, and thou without thy deseruyng art graffed in it.

The texte.

Beholde therfore the kindnes and rigorousnes of God: on them whiche fel, rigorousnes: but towards the, kyndnes: If thou continue in his kindnes. Or els thou shalt be hewn of, and they againe, if they abide not styl in vnbeleif, shall be graffed in againe. For God is of power to grafe them in againe. For if thou wast cutte out of a natural wylde Oliue tree, and waste graffed contrarye to nature in a true Oliue tree. How much more shal the natural braūches be graffed in theyr owne Oliue tree again.

Considre in God bothe his mercye, and his exacte iustice, and by the one learne to be thankefull to God, and by the other forget to be proude and disdaineful. Of Goddes exacte iustice the Iewes felte example, whiche from theyr fyrrst state fel to suche blyndnes, that Christ for whom they so many yeares loked, they maliciously and cruelly persecuted. Of Goddes great goodnes hast thou whiche arte a Gentile, a playne experienc|e, in that he of his goodnes made the of that blissefull life partaker, whô neither thy heathen stocke, neither thy wicked life in any wise deser|ued. Once hath God freely forgeuen the offences of thy former life, once art thou through Goddes fauor receiued into the numbre of his childrē, but yet art thou so receiued, that as thou without thy deserte wert called vnto it: so through thyne owne foly thou mayest againe fal from it. God wyll frō the beyng vnthankeful withdrawing his gifte, vnlesse thou know|ledge his goodnes,
vnlesse thou mekely vse his benefite. Thy vnkindnes wyl lose al that his
goodnes gaue. Thy pryde wyl destroye, that thy obedience wonne.

In whiche pointes if thou be not ware, thou shalt frō the true Oliue,* in
whom thou art now planted be againe cutte our. Lykewyse the lewes if
they chaunge and forsake that which deuideth them from God, (I say)
theyr vnbeleif, they shall into that tree be new planted, from whence they
were cutte. So that fayth shall to that place restore them againe, from
whence through vnbeleif they wer once deposed. For if thou whiche wast
prophane and cursed, beyng as it were were cut out of the wylde Oliue,
contrarye to nature be graffed into the true Oliue, how muche rather wyll
this be done, that the lewes, whiche came of good parêtes, come to theyr
kynde, and be planted into that good stocke againe, from whence they
were cut?

The texte.

I would not that this secrete should be hid from you my brethren, (lest ye
should be wyse in your owne conceiptes) that partly blindnes is happened
in Israel, vntyl the fulnes of the gentiles be come in: and so al Israel shalbe
saued. As it is written: there shal come out of Sion he that doeth deliuer, and
shal turne away vngodlines from Jacob. And this is my couenaunt vnto
them, when I shal take away their synnes. As cōcernyng the gospel they are
enemies for your sakes: but as touchyng the eleccion, they are loued for
theyr fathers sakes.

I wyll brethren open vnto you a hidden mistery, whiche should
parauenture not be spoken of at al, wer it not that the same is for you
very ex|pedient to be known, lest ye proudly take to muche vpō you,
forsomuch as ye thinke your selfes to be sette before the lewes. The
blyndnes I spake of, whervnto the lewes are fallen, neither fell vpon the
whole nacion, nor shall continue styl. Of them many knowledge Christ,
the rest shal so long cōtinue in theyr blyndnes, vntyl that the number of
geneties be throughly filled vp, whiche through the lewes fal haue had an
entry* into this condicion. But when after long tyme they shal see all the
whole worlde to florishe in the fayth of Christ, that they in vaine looke for
theyr Messias, and that theyr cytie, theyr temple, theyr sacrifices, and all
theyr whole nacion is dispersed and scatered abrode, through the light of
vnderstandyng, they wyll at the last begyn to knowledge theyr errour,
and

wel vnderstande that Christ is the very true Messias. So that albeit some
of them are now grown out of kinde, yet shal then the whole numbre of the Israelites be saued. Then shal they for good skil be called right Israelites, when with the light of fayth they shal begun to se that Christ is bothe God and the sonne of God, and through theyr strength in fayth, more then vpon any confidence in workes, wreste out with strong hande the beneficcion of God.

And because ye shal beleue this the better, the same was also by y prophaete Esai long before sayd. Bothe were prophecied of, that is to wete, bothe that they should fall, & also rise againe and amende: the one see we already done, so y thynge self castirmeth & establisheth y prophecie, thother with like fayth we loke hereafter to ensue. The prophecie is this, there shal come out of Siō he that shal deliuer, and shal turne away vn∙godlynes frō Iacob, and this is my couenaunt with them, when I shal take away theyr sinnes. With this nacion made God once a couenaunt, which beyng surely made and decreed, though some make them self vn∙worthy of Goddes promise, yet for theyr vnworthynes God wyll not suf∙fre his promise to be vterly vayne. Some shal yet remaine, that shal receiue the whole stockes right. For notwithstanding they are fallen from the grace of God, yet are they not so fallen, that they can not be recōciled. As many of them as receiue not the gospel of Christ, but cleaue styll faste to the letter of the law, are euē y enemies of God, & that (but be not proud of it) turned you to good, for vpon theyr refusal and forsaking of the gos∙pel, the same was to you by so muche y rather offered. But yet in asmuche as they are descended of godly and holy parentes, and are that nacion, whom among all other God chose out peculiarly for him selfe: for theyr sakes God greatly regardeth them, so that if they amende, they shall the rather be receiued into his fauor, because that, whiche we now preache, God long synce promised to theyr fore fathers.

The texte.

For verely the giftes and callyng of God are suche, that it cannot repent him of them: for lyke as ye in tyme passed haue not beleued God, yet haue now obtained mercie through their vnbeleif: euen so now haue they not beleued the mercy, which is hap∙pened vnto you, that they also may obtaine mercy.

For God th wrapped al nacions in vnbeleif, that he might haue mercy on al.

For God doth not in suche sorte promise to do any thyng, nor in suche sorte fathereth his children, y he after forthinkyng him self, wyl chaunge his purpose, as men are wont to do. God cannot be chaunged, but rather as he cannot be deceiued, so wyl he not be sory for that he hath done. As sone as the lewes no lenger refuse him, then wyl he of his syde remembrē his promise. There is a chaūge in al thinges. As at theyr fal therfore thou shouldest not rejoyce, if thou therby wōne: so shouldest
thou be glad of theyr amendment. For y* ye were once the same al the lewes welnigh are now, that is to say, vnfaithful to God: & yet did not God refuse you for euer, synce we now of his mercye see it done, y* as vpon theyr refusall made, ye were receiued, so now suffereth God them for a tyme to be out of his faithful houshold & congregacion, whiles ye be receiued into it, y* they

in tyme to come through the callyng of God amendyng theyr life, may as ye do, obtaine Gods mercy, whiche God doeth, because neither should reuile other, but eche be of other gladde, findyng like mercye at Goddes hande. For so doeth God by his vnspeakable wysedome rule and ordre all thinges, that no kynde of men should be fre from synne: not that he is author of the same, but that for a season he suffereth men through theyr owne faultes to fal into synne, that when they know theyr owne offences they may wel perceiue, how that they are saued, not for theyr owne deser∫tes, but through the fre mercye of God, lest they otherwyse might waxe proud. And whiles he this doth, so farre is he frō putting euil into mens mindes, that of his goodnes in a meruailous sorte, other mennes euil he turneth to our good.

The texte.

O the depenes of the riches both of the wisdome & knowledge of God: how vnserche∫able are his iudgemētes, and his wayes paste findyng out? For who hath knowen the minde of the lorde? Or who hath been his coūsailour? either who hath geuen vnto him irst, and he shalbe recom̄ pensed againe? For of him and through him, and for him, are all thinges. To him be glory for euer. Amen.

But into this secrete pointe happely I entre more deapely, than is mete for any manne to do among men. But am with consideracion of the vnspeakable way and counsel of God, as one astonned, that whereas I cannot expresse the same, this exclamacion make I, O the depenes of the most aboundaunt and ouerlowyng wysedome of God, how vnable are mens wyttes to searche out and conceiue his iudgementes, how vnmete are mens wittes to fynde out his wayes? For who euer knewe the minde of the Lord, or who was at any tyme his cousailour? What mā is there, that fyrst prouoked him with any good turne, in suche sorte, that the belnefte of God geuen to him againe, may seme a rewarde & wages geuen for his well deseruyng? In suche sorte prouideth God for our saluacion, by suche meanes in dede, as mennes wittes are not able to finde out, but yet so wel, that it cannot be amended: in suche condicion
his pleasure is, we should of his benefite be partakers, that for the same we should for no parte therof thanke our selues. If any euil be, for that may we thāke* our selfe. All the goodnes that euer is, of him cōmeth it, as from a fountain, by him as author are all thinges geuen, in him be they, as keper and defender of his giftes, because no manne should of this praise presumptuously take vpō him any parte, syth the beginnyng, mydle, and ende, belong to him, to whom for the same, ho|nour, praise, and glory is due for euer, of whiche glory it is vnlawful for any man to chalenge any parte.

The xii. Chapiter.
The texte.
I beseche you therfore brethren, by the mercyfulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, whiche is your reasonable seruyng of God, and fashion not your selues like vnto this worlde: but be ye chaunged in your shape, by the renuyng of your minde, that ye may proue what thing that good & acceptable, and perfite wyl of God is. For I say (through the grace that vnto me geuē is) to euery man among you, that no man stande hye in his owne conceite, more then it becōmeth him to esteme of him selfe, but so iudge of him selfe, that he be gentle and so|bre, accordyng as God hath dealte to euery man the measure of fayth.

SYth now then by the goodnes of God ye are from your olde supersticion brought to perfite religion, and syth ye are deliuered from the burdain of Moses lawe, I hear|tely beseche and pray you brethren, for the great mercies sake, whiche God hath diuersly shewed, and styl sheweth towards you, whose free goodnes ye should thanke for the welthy state ye stande in, that ye hencefoorth vnloke him offre suche sacrifices as become your professīō, not gootes, shepe, or oxen, whiche as the lewes and Pynyns custome is, are chosen out, as cleane beasts, and meete for diuine sacrifice. Ye haue in suche grosse sacrifices vntyll this tyme sufficiently had your wyll, hencefoorth requireth God of you* farre vnlike customes, another kynde of worshippyng, with other newe sacrifices, that is to say, that ye vnloke him offre euen your owne bodyes, not makynge them lame, but subduynge your naughtie desyres in them, not offerynge vnloke him dead beasts, but a liuyng sacrifice, in al poinctes pure and holy, thankeful and acceptable vnloke God, a reasonable sacrifice, a sacrifice (I say) of the soule, and of no brute beast.

As long as the carnal lawe continued, God was contented that corpo|ral beasts should be offered vnloke him. But after that the lawe once be|came spiritual, with spiritual sacrifice worshippe him must we. In stede of a
calfe, kyl thy proude thoughtes, in stede of a ramme, kyl thy feruent malice, in stede of a goote, burne vppe thy fylthy lust, in stede of dooues and turtles, sacrifice vnto God thy fraile and wanton thoughtes. These and none els are mete sacrifices for christian men, these are the sacrifices whom Christ gladly receiueth. God is a spirite, and with spiritual oblations is his fauor wonne. Nor requireth he so muche to be honoured with ceremonies, as to be enbraced with a pure hearte and mynde. In stede of circumcision, cutte out of thy mynde superfluous and vnsemyng desyres. In stede of kepyng thy sabboth, kepe thy minde quiet from troublous desyres. Christ for our sakes once offered him selfe, mete is it that we againe offre our selves to him.

And then wyl this folowe, that as ye are takē out of this worlde, and haue betaken your selfes to an heauēly profession, so shall ye in life and myndes dissent all together from your olde state, and asmuche as maye be, altered into newe and heauenly men, though not with bodies immortal, yet at lestwyse with newe desyres of myndes, so that henceforth no suche thyng shal please you, as cursed people, and suche as are geuen to transitory pleasures, doe greatly esteme, but desyre onely suche thynges as please God, nor be any lenger vnder the lewishe rules of menne, but in all your desyres, and in all your doynges, hang at the wyll and gouernaunce of God, whiche regardeth no grosse thyng, nor that whiche is vnperfite, but that whiche is perfitley good, and acceptable, and for Goddes honour and godly religion mete and conuentent.

Among them that sette by the world, a custome it is, that suche as are welthy, disdaine the poore, he that is poore enuyeth the riche man. But I commaunde euery one of you, whosoeuer he be, be he riche, or of the common sorte, so that he be of the christian flocke, and taken out of the fellow|shippe of this worlde, that through pryde he thynke nomore of him selfe, than is besemyng, but that he be of a sobre and of an humble mynde, that fyrst he take nomore vpon him, than is meere, and nexte remembre, that all that he hath, was geuen him by God, not for his workes, but for his faythes sake, & geuen, not therwith to please him selfe, but with the same to do euery man good.

God doeth in sondrywyse bestow his giftes, lest either one should disdaine at an other, or lest any man might thynke him selfe sufficiens, but let brotherly charitie make eche mannes gifte comen to all other.

The texte.
For as we have many members in one body, & al members haue not one office: so we beyng many, are one body in Christ, and every manne among our selues one anothers membres. Seyng that we haue diuerse giftes accordyng to the grace that is geuen vn¦to vs: if any man haue the gifte of prophesie, let him haue it, that it be agreyng vn¦to the fayth. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attendaunce to his e•hortacion. If any man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cherefulnes. Let loue be without disstmuļacion. Hate that whiche is euil, and cleaue vn¦to that whiche is good. Be kinde one to another with brotherly loue. In geuyng honour, go one before another. Be not slouth full in the busynes whiche ye haue in hande. Be feruent in the spirite. Applye your selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in praier. Destrue the necesstie of the saintes: be ready to harbour. Blesse them whiche persecute you: blisse (I say) and curse not. Be merye with them that are merye, wepe also with them that wepe. Be of like affeccion one towardes another. Be not hye min¦ded, but make your selues equal to them of the lower sorte.

For vnmeete is it, that the grace of Christ in you haue lesse power; than hath the power of nature in euery beastes body. For as in the body of beastes there is of the partes among them self a certaine felowshippe: so is there betwixte all suche people as of diuerse sectes and sondrye naciouns are shaped into the felowship of Christ. For as this sensible bodye, albeit it be but one, yet is it framed of manye membres together, nowe hath not euerye membre like office, forsomuche as the iyes haue one, the feete another, the stomacke and handes another, and yet doeth not the

iye see onely for it selfe, but for the whole body, nor the stomacke for it self prepareth not foode, but for all the members: Now in what condicion the office of euery member is in the bodye: in lyke are the sondrie gyftes after diuerse sortes gyuen to diuere of vs.

As then the lymmes, whiche are more noble, for example the iyes, disdayne not the viler, but with that they canne do, helpe and succoure al, or els shoulde the whole bodye vterlye decaye: so lette euery manne, be his gyfte singuler, or els be it meane, for his parte bestowe the same for the weale of the whole bodye, synce we are once planted into Christe oure heade, and with hym becommen one spirituall bodye. For as one mem|ber is to another member of the same bodye, so is one christian manne to another christian manne.
But yet hath euery manne, (as I before sayde,) sondry gyftes gyuen vnto hym, gyuen vnto hym, (I saye) not for his owne deserties, but by the liberall bounteousnes of god, whiche gyueth euery manne as he knoweth is expediente. Let nomanne therfore of his gyfte be proude, but discretionlye and soberly vse it for the weale of all menne, yf he haue the gyfte of prophecie to expounde vknowne learnynges, lette hym accordyng vnto the perfeccion of his fayth, (whom onelye god regardeth, and not his o±ther deserties,) without disdayne vpon other bestowe this his gyfte: or yf he be in suche condicion and place, where he maye helpe his brother, therin let hym soberly do his dutie, yf he haue the gyfte of learnyng, lette hym not disdayne to enstrucre and teache other; or yf he canne out of y±Scriptures± with preachyng rayszhe menne to pitifull and godlye lyfe and con±dictions, let hym with sobernes vse that his gyft; yf he haue gooddes, wher with to helpe the poore and nedie, lette hym also gyue vnto suche, as haue neede, and therwith helpe other; neither for glorye, neither for hope to haue aduaunyte therbye, but with a liberall and free hearte, or yf god haue gyuen hym to beare rule ouer other; and therin canne do well, lette hym not of that office be anye thyng the prouder, but carefull of his charge, nor lette hym rule his office for himself; but for theyr weale, whose charge and gouernaunce he hath taken in hand, or yf he helpe the wretched and miserable, lette it be done withoute sadnes and louryng, for that is a discouraging of hym, that is so holpen, and beware that with thy be±nfinite thou hyt him not in the teeth, but let thy thankeful gyfte be encreased and doubled with a mery looke and cherefulnes, so that whatsoeuer ye gyue, seme to gyue it euen as it were an other mannes, and with all youre heartes. Heathen peoples good deeds be all for the moost parte, by suche wayes corrupted, yea thoughhe elswyse they seme to be liberallye done.

In you lette dissimulacion haue no place, but lette there among you± raigne loue and charitie, whiche neither canne counterfaict nor dissemble, but make euery mannes doynges accepted of god. Beware also that ye measure not thynges, after youre desyre, as noughtie people are wonte to do, but esteme and measure thynges, by vertue only or vice, abhorrning all lewdnes, stedfastly cleauynge to goodnes.

And forasmuche as ye are brethren, daylye desyre your commen fathers helpe, & synce ye are all appoynted to one enheritaunce, lette eche of you to± other through brotherly charitie, be readye and well wylyng. Carnall men stryue for preeminence in honour, stryue ye eche with other, howe one of you maye prefer an other before hymselfe.
Let noman idely liue to himselfwarde, but let euery man for his parte labour to do his dutie, nor be slouthfull and stuggyshe, as men, that are with the infirmitie of the fleshe faynte, but be in spirite couragiouse and feruent. Ye haue forsaken your carnalnes, and begunne now to be spirituall. A fleshly poynete is it to be flouthful, for the spirite of god is a thyng of actiuitie and lyuely. Withstande not euell personnes, but do as the tyme requireth, applying youre selfe to that, whiche is presente, yf anye hurte chaunce, auoyde it, yf ye can well so doe, or els suffer it, not with heauye heartes, as men that are in wanhope, but be in adversities mery & ioyful, for hope of the rewarde, that is to come. This wise in the meane season, thynke with your self, yf ye any thyng either beare with, or forguye ano|ther, ye suffer it for goddes sake, whiche wyll without doubte with auaun|tage make you a recompeence. But now & yf the wicked vntollerably vxe thee, go not about, to defende thy selfe, nor yet seke to be reuenged, ne call you for worldly socoure & defence, but with continuall and hartye prayer desyre the help of god. If any christian haue lacke, let him, that hath, gyue hym some thyng, not louryngly and vnpleasantly, as one that gyueth to a crauyng begger, but euen as one that rekeneth al he hath commen. And not only vse suche liberalitie vpon them that are present, but vpon other also, whiche are absent. Suche as come to you from fer contreyes abrode, lette them haue habroughe, lest they either shamefully lacke, or be compelled amonge Paynyms to take theyr lodgyng. And as it besel|ther, that our handes be liberall, so is it also conuenient, that our ton|gues hurte noman.*

Vpon suche as for hate of Christ and his gospel persecute and trouble you, ye maye not onely not reuenge, but also not somuche as wyse them any harme. Yea euen praye for them, rather praye for them (I saye) that they amende theyr life & curse thē not at al. Suche as ye cannot in deede do good vnto, wyse well vnto them. Eche in perfite frendeship assure hym|selfe to other, whiche maketh both ioye and sorowe commen, that youre gladnes, your sadnes and teares be alwayes ioyned together. In all thynges be of one mynde and of one desyre, whether vnto you there fall any prosperouse and lucky chaunce, or any aduersitie. Be not proude and disdaynful one of you towarde another, but let suche one as is superiour, frame and temper hymselfe, to suche as be his inferiours and vnderlyn|ges.

The texte

Be not wyse in your owne opinions. Recompence to no man euyll, for euyll. Prouide afore hande thinges honest, not only before god, but also in the sight of all men. Yf it be possible (asmuche as is in you) lyue peaceably wyth all men. Dearelye beloued auenge not your selues• but rather gyue place vnto writhe• For it is wrytten: vengeaunce is myne, and I wyll rewarde sayth the Lorde.
Let none among you so stande in his own conceyte, that to hymself in his own iudgement he seme a stoute felow and one to be wondered at. Who so is suche one, wyll neuer lyghtly geue place to an other. Yf any man perhappes offende you, gyue not cheque for cheque, ne one wrong for an other. Though suche doynges among lewes and Paynyms be taken for wel done, yet for euil to do euil, afore Christ is deuilish, & so is it for y noce to folowe that thou in an other reprouest. Stryue ethe with other of you who can do beste, and labour not onely, that suche thynges as ye do, vpō testimonie of youre owne consciences only please god, but see that it lykelwyse be of all men allowed, nor offende the weake person with anye acte that semeth euill. And let your lyfe be so ferre not only from great of ences, but asmuche as maye be fer from all suspicion of any great offence, y even the very noughtie packes fynde in it nothyng to reprove. So shal ye doe, yf asmuche as in you is, ye be at peace, not with christian men only, but also with suche as to Christ are strauengers. Wonderful is the po r of this diuine and heauenly vertue, as whiche euen compelleth her enemie she to loue her, and also to wonder at her. Yf euerym labour to be reuēged of his own grieve, peace cannot stedfastly cōtinue. lewes & Paynyms vse vengeaunce, but yf there be any wrong done vnto you, de yre you not to be reuenged, but rather gyue place to mennes malyce, whiche with thy patience wyll better weare awaye, than yf thou with lyke doyng and reuengyng more and more prouoke it. If thou with pacience ouercome his furie, therin thou gaynest. But and yf he in his rage styll conti nue on, let hym not doubte, but that he shalbe surely punyshed. Leaue him to his iudge, which hath from vs taken awaye the authoritie to reuenge, & reserueth it to hymself, as whiche in the Deuteronomie speaketh on this wyse, vengeaunce is myne, and I wyll rewarde sayth the lorde.

The texte.

¶ Therfore yf thyne enemie hunger, feede hym: yf he thyrste, gyue him drynke. For in so doyng thou shalt heape coles of fyer on his heade. Be not overcome of euill, but o|uercome euill with goodnes.

Yea I saye, be so fer from hurting another, when thou art hurte, that for an euill turne, loke thou do a good: so that yf thyne enemie happen to be hungrye, refreshe and helpe hym with thy meate, yf he thruste, gyue hym drynke. Scarcely is there any nature of suche wyldnes and so beastllye, but that it with benefites, maye be made tame, namely synce by suche meanes even the very wylde bestaes waxe Gētle. Herewith thē wyn thyn enemeye. Vpon experience and profe had of thy sufferaunce and godlynes he wyll peraduenture amend, and be ashamed, lothe and repente his
outragious fiersnes, and beyng overcommē with thy charitie, frequently loue he agayn. By this waye maye all debates be finished, wheras by doing lyke for lyke, they are withoute ende stylly encreased. In good dedes it is a godlye thyng to stryue, and in them eche one to passe an other, is an excel lent poynyte, but to stryue who can do worste to an other, is beastly.

But as for this saying euen the paynysms selfe graunt. But herin shall your prayse specially stande, yf with good dedes ye overcome euill, yf w*s sufferaunce ye overcome mennes furye, yf with fayre speche ye overcome euill toungued, and also wrong, with doyng youre duties. And in great watche must thou stande, lest he which is euill, with his noughtines overcome thy goodnes, so farre that thoroughe hym thou begyn to be vnlyke thy selfe, and to folowe his trade whome thou reprouest. But rather let thy goodnes vanquyshe his wyldnes, so that he beyng overcomen through thyne example, be as it were violently pulled into thy parte.

The xiii. Chapter.

Let euery soule submyt hymselfe vnto the authoritie of the hygher powers. For there is no power, but of god. The powers that be, are ordayned of god. Whosoeuer therfore resisteth the power, resisteth the ordinaunce of god. But they that resiste, shall recyeue to themself damnacion. For rulers are not fearfull to them that do good, but to them that do euyll. Wylt thou be without feare of the power? do wel then: and so shal thou be praysed of the same. For he is the minister of god for thy welthe. But and yf thou do that whiche is euyll, then feare: for he beareth not the swerde for nought: for he is the minister of god, to take vengeance on hym, that doth euyll. Wherfore ye must needes obeye, not onlye for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are goddes ministers seruyng for the same puripose.

Bt nowe and yf prynces and gouernoures of the commen weale for Christes religions sake perse|cute and trouble you, suffer it ye muste, thoughe it begun through no faulte of youres. In anye case take heede, that ye neither moue, nor prouoke them therunto, refusyng to do suche thynges, as they seme by theyr authoritie to requyre, and maye of vs be done without the displeasure of god. Euer y* commen weale is mayntayned with an order, nor maye the same vnnder the pretence of
religion be disquieted. There be in men beastly lustes and desyres, with other like enormities, in whome we maye not agre vnto other, and agayne some thynges ther be, wherin we must for quietnes of the common weale, as the tyme serueth, euyn con|sente and beare with •anims, leste by your example some become vnruly, whome it were expedient to be kepte vnder with feare. Of suche thynges thre differences are there. One is of suche, as are in all poyntes godlye, whiche as thynges peculiarly belonging to Christ we muste in all tymes and places prefer and sette before other. An other kynde is there, of suche mattiers as ytterly appertayne to this worlde, as vngraciously desyres and syn.

These must ye in any condicion shonne and beware of. The thyrd kynde is* of suche as of theyr owne natures are neither good nor bad, and yet for a good order to be had in a commen weale, and mayntenaunce of concorde, are necessarie to be kepte. I woulde not haue suche lawes through you troubled, albeit they haue of ryghteousnes but a coloure or shadowe, so y* they be not quite contrary to the iustice of Christe. Persecucion muste we suffer, and be subiecte to worldly dominion, though ye it be somewhat vn|lawful, leste when they persecute and vexe you, men thynke & iudge they do it for iuste and lawful causes, when ye only among other set at nought and refuse the commen lawes, receyued by all men, whom as Christ made not, so them reproued he not, but as one ignoraunt went vndoubtedly aboute other matiers. The commen lawes therfore muste euery man obey and obey also gouernoures, which in earth beare a certayn image of god, and in ponyshyng offenders put gods wyl in execucion. And in dede thus ferfurthe is theyr power gyuen vnto them by god. Wherfore whosoe resi|steth any prynce and magistrate, albeit the same be a cursed and a wycked Paynym, doing yet his office, the same withstandeth not the man so doing his duetye, but resisteth god from whome the authoritie commeth. For as the shadowe of Moses lawe was gyuen by god, so that before this tyme we myght not lawfully refuse it: so of god is made the iustice of the lawe, so that for the tyme we muste therof haue some regarde. For as goddes pleasure is, that in his bodye the members shoulde haue theyr or|der, wherof we before spoke: so would he, that in the commen weale, wher|in are good and badde, that an order there should be. Now is the order selfe of it selfe good, notwithstanding peraduenture the man abuse his office.

Wherfore whoso disquieteth this order, resysteth god the maker ther¦of,* and they that resiste god, shall as they are well worthye, receyue theyr damnacion. Nowe yf thou be lothe to be endaungered to magistrates or lawes, thynke not with stubbernes to come therunto, but with innocent & hurtles lyfe and good condicions. Officers can do nothyng lawfully but vpon suche, as bene offenders. Lyue vpryghtlye and well, and the lawe
with the hath nothyng to do, and thou without cause to feare any
magistrate. Yea rather at theyr handes, suche as do their duties, receyue
rewardes and honour. Wherfore as in ponymishing of offences the
magistrate is goddes minister: so is he after a certayne sorte his minister
to, whythes he rewardeth suche, as are well doers. So that whoso well
lyueth, is more then free from the daunger and peryll of the lawe. But yf
thou com|mitte any offence worthye of correccion then happeneth it
throughhe thy fault, that thou muste feare the magistrate, for he for suche
purpose beareth a swearde, to ponymshe (I saye) hurtfull personnes, and
therin is he seruaunt and minister vnto the iustice of god, who in
punyshyng of naughtie packes vseth the seruice of suche as are euens
themselves euell.

Syne therfore the commenweales state can not be preserued, vnles
officers be had in due reuerence, for the cōmen weales sake, obey, them
also,

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not onlye, lesthe they being prouoked with youre stubberne disobedience
seame euell right reason to use extremite agaynst you, more for youre*
sedition, than because ye are christianes, but also for your consciences
sake, whiche, albeit of them ye feare no punyshment, telleth you, that it
shoulde not be troubled, whiche god woulde haue stablished. And
forasmuche as herin they doe the comen busynes, and syne that whiche
is comen belon|geth vnto al men, for a reward of doyng theyr office, ye
paye the a custome and a tribute, and though they be wicked, yet because
they minister com|men iustice, and because god hymself is iustice, they
are goddes ministers and in his stede are they, whythes they applye iustlye
that thyng, that by commen authoritie is committed vnto them.

The texte.

¶ Gyue to euery man therfore his duetie. Tribute to whom tribute belongeth:
custome, to whome custome is due: feare to whome feare belongeth:
honoure, to whom honoure pertaynethe. O we nothing to any man but this,
that ye loue one another. For he that loueth an other hath fulfylled the lawe.
For these com|mandementes, thou shalt not commit aduotrue, thou shalt not
steale, thou shalt not beare false witnes: thou shalte not luste: and so furth
(yf there be anye other com|maundement) it is all comprehended in this
saying, namely loue thy neyghbour as thy selfe. Loue hurteth not his
neighbour. Therfore is loue the fulfyllyng of the lawe,

Wherfore yf these men forbid you any thyng, which of it selfe is not
vnlawfull to be done, obeye them, synce ye are of them, which are
bounde to folowe honestie, though ye were put in no feare of punishment. Yf they cōmaunde vngodlynes to be done, remember, that ye muste rather obeye god, than men. Nowe yf by theyr authoritie they exacte any thyng of you, the losse wherof putteth you in no iepardy of breache of youre religion, the matier is not so great, that ye for the same shoulde prouoke theyr dis|pleasure, paye vnto them all suche exac|tions, as though it were debte. Christe hym selfe whiche was bounde to noman, payde to Cesar tribute, not that he owed anye, but because he would not displease them. Suffer not, that they by you be defrauded of theyr right. Yf of them anye require tribute, paye him tribute, yf he exacte custome, paye hym custome. Yf he requyre to be hadde in reuerence, forsomuche as the same denied, he might thinke his authoritie despised, in the syght of men do reuerence vnto hym. Agayne yf for his commen offices sake he woulde be had in honoure, gyue to hym dewe honour. Yf they in theyr office laudably vse themselfes, the honour is gyuen to god, yf they otherwyse do, that honour is gyuen them for a quietnes to be had in the common weale. And to leauue nothyng vsayed, what soeuer any suche parson shall demaunde of you, do therin that thyng, whiche is for the commen weale necessarie. But a|mong you beyng christians let there be no authoritie or debte, but that ye to eche other owe mutuall charitie. A charitable man nedeth not by exac|tion to be compelled, but of his owne accorde preuenteth all monicions. If ye paye vnto them theyr requeste, ye are oute of theyr daunger, but the charitable man thoughhe he satisfie other, yet ne** satisfieth he hymselfe, but euermore heapeth vp one good turne vpon another.

Charitie therfore enbrace ye, who breifly compriseth al lawes. Whoso with pure and christian charitie loueth his neighbour, he obserueth the whole effecte and purpose of Moses lawe: if charitie lacke, no lawes, be they neuer so many, are sufficient: if it be had, there needeth none other lawe, when charitie onely muche more effectually commaundeth all that is in so many and innumerable lawes comprehended.

Moses lawe forbiddeth men to do adultrye, to commit murder, to do any thefte, to beare false witnes, to desyre any other mannes gooddes, to lende mony for vsury, with many suche other like. But in the compendious rule of charitie are all these preceptes contayned, wherin it is briefly sayd: Loue thy neighbour as thy selfe.

Charitie, asmuche as it can, doeth good to al men, though they be euil and hurte no man. And then what neede is it with a long tale and spe|cial wordes to forbid so many thynges, to hurt (I say) no mā this way, or that way, synce her nature is to hurte no man at all? Wyl any man (trow ye) murder him, whom he loueth? wyl he vnchastly vse an other mannes
wyfe, whiche loueth his neighbour aswel as him selfe? Wyll he robbe an other mannes gooddes, whom he is ready to succour with his owne? wyll he with false witnes oppresse his neighbour, whom with his owne iepar|dy he would haue saued? wyll he lende any mony for vsurye to him, with whom he thynketh all that he hath commen? wyll he wyshe him harme, whiche wisheth the same to another, that he would to him selfe? wyll he by any way hurte and displease him, for whose sake he knoweth, that Christ once dyed? Charitie therfore, as I sayd, in a shorte lesson containeth the whole lawe. By her rule we shortly learne, what is to be auoyded, & what is to be folowed.

The texte.

This also we knowe the season, how that it is tyme that we should now awake out of slepe. For now is our saluacion nerer, then when we beleued. The night is passed, the day is come nigh. Let vs therfore cast away the deedses of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it wer in the day light, not in eatyng and drinkyng, neither in chamberyng and wantonnes• neither in strife and enuiyng: but put ye on the lorde Iesus Christ. And make not prouision for the leshe, to fulil the lustes of it.

To the desyre of charitie then euen the consideracion of the tyme ex|horteth, that we awake arisyng out of the slepe and darkenes of our olde* life. The night semeth a tyme which geueth occasion licēciously to synne, forasmuche as at that tyme shame is away. But suche yet as in the night are wantonly occupyped, and vse them selfe but lightly, assone as the day once appeareth, euen for very shame, to the sight of menne they fashion them selfe better: and as though they were becomen newe menne, in stede of dronkar|des come foorth abrode sobre, in stede of lecherous, chaste, in stede of braulers, moderate and colde, in stede of sluggardes and heauye heads, lusty and quicke. Take therfore must we the tyme, while it ser|ueth, whiche if we vse well, our weale is not so farre of, as it was when we vpon boldnes of Moses lawe kepyng, thought it but euen at hande. The night of our former life is gone and passed away, that day draweth nigh, wherin mennes actes be they neuer so secrete, shalbe disclosed.

Let vs be as our day is, and cast away our euil maners & nightly actes, with all suche other wanton pointes, as we ought to be ashamed of in the day. If when the sunne riseth, we vse to sette on more honest apparel, leste for lacke of cumly aray mennes iyen be offended, muche more nowe at the bright risyng of the gospel, let our soules be garnished with
that parel of vertue, meete for suche light, and with suche as is not
vncumly in the sight of God. Hencefoorth let vs so frame all our life, that
all the worlde may see that we walke in the light, euin in the sight of God,
his Angels, and menne, shakyn of the darkenes of our former life, not
geluyng our selfe to riottous bankettynges, or drunkennes, not beastly
gelu en to foule and fleshely lustes, not with strife & enuiyng, vnsemely
braullying among our selues, vn to which vices ye were thral, whiles ye
wan|dered in y*darknes of your former life. This apparel belemeth not
mans soule. But rather synce ye are through baptisme graffed into
Christ,* him put ye on. Let it appeare in your life, whom ye haue
professed. Expresse ye him, whom ye haue receiued, he is chastitie, he is
peace, he is charitie, suche apparel is mete for this light of the gospel.
Suche thyn|ges as ye haue hitherto for your pleasures vsed, hēcefoorth
vse them for bodily necessitie: and suche thynges as heretofore ye haue
filthily geuen you vn to, as wanton desyres moued, hencefoorth in them
let there a so|brenes be vsed, and vse them no further than nature
requyreth. Norishe so the bodye that it liue and be in helth, and not waxe
wanton. Let meate and drinke be vsed to driue away hunger and thyrst, &
not in suche sorte, that they prouoke and norishe vn cleanly lustes.

The xii. Chapiter.

The texte.

Him that is weake in the fayth, receiue vn to you, not in disputyng and
troublyng his conscience. Due beleueth that he may eate all thinges. An
other whiche is weake, cateth hearbes. Let not him that cateth, dispise him
that cateth no•. And let not him whiche cateth not, iudge him that cateth. For
God hath receiued him. What a•t that iudgest an other mans seruaūt,
whether he stand or fal? that pertaineth vn to his owne maister: yea, he
shalbe holden vp, that he may stand. For God is able to make him stand.

Ut surely albeit in the vse of suche thinges there be no difference
nor choyse among suche as are in the fayth of Christ throughly
instructed, so that they vse them* not for pleasure, but for neede, as I
before tolde you, yet if there be peraduenture any suche among you, as
for exāple, a lewe borne, whiche by reason of his long continued custome
and trade of life, is some what scu|pulous, and not yet so grown vp to
that ripenes of fayth, that he can forgoe al the rules of his old law, suche
one may not by & by disdainfully be reiected, but rather with gentle and
courtise maners allured and nor|ished, vntyl that he like wyse profite, and
in fayth growe stronger, wher|vn to ye shal muche rather bryng him by
faourable meanes, than by cō|tencious reasonyng and disputacions.
Considre in suche matters, how vnmete a thing it is, that suche actes, as may without offence be done, should streight be taken in the worse parte. But to thentent that peace and cōcorde may among you be maintain\textbf{ed} and stedfastly abyde, certayne things must be wynked at, some things must be suffered, and some things must gently be takē. Suche gentle & favoroble takyng of thinges vpholdeth and preserueth the fellowship of this our comen lite.

And synce mennes mindes among them selues are sondry and diuers, surely in a multitude neuer wyl there be stedfast peace, vnsesse in diuers\textbf{*} pointes one geue place to an other. For he that is without all serupulo\textbf{|siie}, thynketh it lawfull without any difference to eate what meate him lust, in that acte nothynge els regardyng, but what nature requireth. Againe he that is yet weake and somewhat supersticious, lest he might chaunce either vpō fishe or other meates forbidden either by the lewes lawe, or offered vp to idols, liueth with herbes. Suche thinges among you ought not so to be regarded, that for them brotherly peace be broken. Let him that is strong, & eateth al meates, so vse his strength, that yet he\textbf{*} dispise not the weaker, whiche feareth to eate. Let him againe, whiche followyng the weakenes of his mynde abstaineth from certayne kyndes of meate, neither judge nor condemne him, whiche without difference taketh whatsoeuer is sette before him. But rather lette him that is strong, beare with the weake, in this sence takyng it: this errour conceiued and gathered by long custome of his former life, cannot sodainly be plucked out of his minde, it wyll by litle and lytle weare away, & as in him godly\textbf{|nes} groweth, supersticion wyll vanishe and auoyde. Lykewyse he that is scrupulous, when he seeth an other eate all kyndes of meate, let him this wyse thynke with him selfe: what matter maketh it to me, what this man doeth• and likely it is, that he doeth it of a good mynde, synce God hath receiued and taken him vnto him, and made him his owne, at whose\textbf{*} pleasure heliueth, against whom onely he offendeth, if there be in suche thinges any offence, as of them selffe are not cuil.

Now if it be an arrogant point to dispise the weakenes of him, that is supersticious, and deceived through rudenes, how much more intollerable pride wyl this be (thinke ye) if suche one as in y\textbf{*} fayth is but weake, take vpō him to iudge and condemne him that is stronger, even as the rule and custome of vnlearned people is, whiche thynke nothing rightful\textbf{*} but that them selffe do, and thinke all that good, that they allowe? Maye not a man wel say to suche one, what art thou, that iudgest and condem\textbf{|nest} an other mannes seruaunt? There is but one lord and maister of al, Iesus Christ. To him stādeth he\textbf{*} if he be strong in fayth, & to him falleth he, if he offende, as thou thinkest, he doeth. For he in dede for this shall not fall, but rather be stablished to continue in his strong fayth. His maister is sufficiently able and mete to strengthen his seruaunt, that he stagger not at all.
This man putteth difference betwene day & day, an other ma coumpteth all dayes alike. Let every manues mynde satisfie him selfe. He that obserueth the day, doeth it vnto the lorde. And he that doeth not obserue the day doeth it for the lorde also. He that eateth, doeth it to please the lorde, for he geueth God thankes. And he that eateth not, eateth not to please the lorde withal, and geueth God thankes. For noue of vs luye for him selfe, and no man dyeth for him selfe. For if we luye, we luye vnto the lorde. And if we dye, we dye vnto the lorde. Whether we luy thefore, or dye, we are the lورد. For Christ therfore dyed, and rose againen, & reuiued, that he might be lorde of dead and quicke.

And that I haue now tolde you of the choyse of meates, the same in kepyng the sabboth day, and feastes of the newe moone, is like wyse to be vnderstande. For he that is weake, and of vnperite fayth, maketh a difference betwixte day and day, as though one were holye and the other were not, and thinketh it vnlawful in this day to eate certaine meates or to labor, whiche man other day might well and lawfully be done. On the other lyde, he that is perfite and strong in his fayth, conceiueth in dayes no suche difference, but rather thinketh al the space of his life consecrate and halowed to godly conversacion.

Breake not for suche pointes christian concorde among you, but without condemnyng of other mennes cōsiences, let every one herein do, as he iudgeth best, specially synce bothe wayes are without synne, and with both standeth the chiefe point of our religion. Whoso estemeth and iudgeth in his conscience, that euery day is like pure and holy, doth so to his lorde, and to the, little belongeth it, how well he doeth. Lykewyse he that iudgeth, that there is betwixte day and day some difference, if he be deceidued, he doeth it vnto his lorde, thou hast therwith nothyng to do. Lyke wyse he that without difference eateth all kyndes of meate, he eateth to his lorde, forasmuche as he geueth thankes to God, through whose beneite he eateth, whose free goodnes made all thynges for mannnes vse. Againe whoso through the weakenes of his conscience abstaineth from certaine meates, he abstaineth to his lorde, and nothyng haste thou to do therwith, synece he eatyug hearbes and rootes geueth thankes to God, as wel as thou doest. If God allowe and acptee his thankes geuyng, why art thou so bolde vpo him to geue sentence? The cause of both is diuers, the matter one, both one mynde, and one lorde is there of both. The one geueth thankes for the libertie he hath to eat what
he lust, knowing that the gospel putteth a difference betwixte mindes, and not betwixt meates• the other, whiles he shonneth the occasion of surfettyng, by the reason of his abstinence, he is kept within the bondes of temperaunce.

In all suche thinges we are equal, so that it besemeth no mā in defēce of his doyng to striue with his brother, sufficient it is, if God approue it, to whō the iudgement of such thinges belōgeth, as are either vncertain, or els suche as must for the tyme be borne with. No christian man hath power further vpon other, but y• eche one do good to another. Nor liueth any man for him selfe, because we are all his, whiche from synne brought vs to goodnes, and from death restored vs to life. No mā therfore either liueth to him selfe, or dyeth to him selfe, nomore than any mans seruaunt doeth, vpō whose life and death his maister hath ful power & authoritie. Now if the seruaunt liue, he liueth not for his owne nor none other mans auauntage, but for the auauntage or disauauntage of his maister. If he dye, it is to the gayne or losse of his maister, whereby it appeareth

what a point of malapertnes it is, when one seruaunt entermedleth in his felowes matter, namely if in the meane season the maister be pleased. Now among men no seruaunt is so muche his maisters, as we are Chri∣stes seruauntes, who bought vs neither with golde nor siluer, but euen with his owne bloud. Whether we fall then, to him we fal: or if we stād, to him we stand, or if we liue, to him we liue, or if we dye, to him we dye. Other slaues peraduenture are theyr maisters no lōger, after y• they are once dead, but we, whether we liue or dye, are the lordes, to whō all thyn∣ges liue. Christ hath not onely power vpon them, whiche are aliue, but euen vlpon them also that are dead, as whiche for our saluacion gaue bothe his life and death. For he for my cause became man and dyed, and after for my sake rose againe from death, to then••nt that he might be lorde bothe of the quicke and dead. If we liue to godlynes, we are bounde to him, if we dye to synne, we are bounde to him. He is our lorde, he is our iudge.

The texte.

But why doest thou then iudge thy brother? Either why doest thou dispise thy brother? We shal all be brought before the iudgement seate of Christ. For it is written: as truely as I liue sayth the lorde, all knees shal bowe to me, and all tongues shall geue praise to God. So shal euery one of vs geue accoumptes of him selfe to God. Let vs not therfore judge one an other any more.
And then, why doeth the seruaunt take vpon him any authoritie vpō his felowe, ouer whom onely God hath power? Thou that art somewhat scrupulous, with what boldnes (I say) iudgest thou thy brother, whiche is stronger than thou art, for that he frely eateth, or because he in like sort vseth every day? Or why doest thou whiche art stronger, disdaine at and disp•se thy weaker brother, as though thou were his maister, and not ra|ther his felow? Why doeth either of you both vsurpe Goddes authoritie* and preuent the daye of iudgement? One must not iudge an other. The onely iudge of all wyll geue sentence vpō all. For al shal once be brought before y* judgement place of Christ, ther by his sentēce to be quited or cō∣dēned, who throughly seeth the most hidden & secrete partes of our heart. Vntyl that day, let not one seruaunt play the lorde vpon an other. For this honoure hath he for him selfe onely reserued, as him selfe sayeth by the prophet Esai: as truely as I liue sayeth the lorde, all knees shal boweʻ vnto me, and all tongues shal geue praise to God. In the meane season let euery man, asmuche as he can, with all his power endeuoure, howe he may for him selfe before this iudge make his accoumpte, and take heede that no man iudge others actes to the worse.

The texte.

But iudge this rather, that no man put a stumblyng blocke, or an occasion to fail in his brothers way: For I knowe, & am ful certiied by the lorde Iesus, that there is no thyng comen of it selfe, but vnto him that iudgeth it to be comen, to him it is comen. I• thy brother be greued with thy meate, now walkest thou not charitably. Destyoye not him with thy meate• for whom Christ dyed. Cause not your treasure to be euil spoken of. For the kyngdome of God is not meate and drynke, but righteousnes, and peace, and ioy in the holy goost. For he that in these thinges servueth Christ, pleaseth God, and is commended of men.

If we may for this tyme iudge of any thyng, let vs for the tyme iudge of this, and deuise how one of vs may helpe another and that we neither do any man hurte, nor geue occasion of hurte, asmuche as we may. Let vs comforte them that stagger, & not make them desperate, no nor let vs* extinguishe the smolderyng flaxe, but enkendle it. If the persons digni∣tie & worthynes wer cōsidered, the weaker should obey him, that is better learned, but christian charitie would, that the learned should sometyme geue place and beare with the weaker, but yet not so, that he consent and fauor his errour, but either to thentent that he may be amended, or els at the lest so stayed, that he offende not more greuously.
And in this matter to speake somewhat of my selfe, Moses in his lawe many yeres gon geuen vnto the Iewes noted certaine meates for vn\c\leane, and the same meates in his language he calleth comen, as a man would say, cursed, of whō men might not lawfully eat, & certaine meates calleth he cleane, whiche every man might lawfully vse. But now know I, and am by the spirite of Christ surely persuaded, whose pleasure was that the carnal part of the lawe should be abolished, that of his owne naltura\* no meate is there vn\p\ure, and that there is no choyse of meate at al. But if any be vn\c\leane, only to him it is vn\c\leane, that so iudgeth of it, y\* is to wete, to the weake and scrupulous it is vn\c\leane, but to suche one, as is strong and a perfite christiā, nothyng is vn\c\leane, but to them that are cleane, all thynges are likewise pure. And yet perauenture somtyme it were well done, to abstaine frō that, whiche is of it selfe good and pure, not because Moses lawe so commaūdeth, but because brotherly charitte, whiche specially belongeth to a christian man, so requireth.

For if for thy bodily foode thy brothers conscience be hurte or greued, whom thou shouldest as tendrely loue, as thou louest thy selfe, then liuest thou to thy self, and remembrest not, what mutual charitie requireth, as whiche regardest not, but disdainest the fall & ruine of the weake, whiche thing thou mightest easly remedy. Were it (I pray you) so great a matter so long to abstaine frō lawful meates, vntil suche tyme as thy neighbor beyng in ieoperdye be holpen therby? And albeit thy brother be weaker, though he be ruder, then thou art, yet coūpt him not for so vile, as for thy meates sake to suffre him to be destroyed, for whose saluaciō Christ died. If suche one, as he is, the lorde estemed so greatly, then should he not of the for a trile be dispised. Nor thyinke it sufficient, that the thyng thou doest, be right & wel done, but moreover prouide must y\*, that in it there be no suspicion of euil, and beware lest that whiche to the is good, turne vnto other mennes harme, as it wyl, if menne among you see debate and strife for meate and drinke or for suche other smal trifles.

For as in the world to come, in the kyngdome of God (I say) there shal\* neither be meate nor drinke, whiche are remedyes for this oure mortall state: so the doctrine of Christes gospel, and perfite christian life standeth neither in differēce of meates nor drinkes, as which are suche thinges as are not to godlines effectual. Rather must we study and haue minde vpō suche thynges, as may with vs be conueied hence to that heauenly life.

And what things bene they? Without doubt justice, peace, ioye, whiche\* are not gyuen by obseruyng differences of meates, but by the holy goost. Langlyng for meates worketh malice and debate, it worketh sorowe, it worketh displeasures & grudges. But the spirite of god in stede
of dissēciō worketh peace, in stede of sorowe, causeth gladnes, for displeasure & wrōg, perfyte ryghteousnes. For as it belongeth to justice to hurte noman: so to peace belongeth it, to stryue with noman, and the office of charitie is to trouble and greue noman. These are spiritual giftes of god, in these, who so serueth Christe, bothe pleaseth god, whyles he dothe suche thynges, as to hym are moste acceptable, and pleaseth also men, whiles he by diligente wayes auoydeth all suspicion & occasion of euyll. Carnall they be, whiche stryuen eche one with other for meates and dayes. They serue the spirite of Christe, that stande not in defence of theyr owne actes, but rather suche as charitably please eche one another, and chaunge themselffe into euery sorte to wynne all to Christe, fashionyng themselues to all mennes vsualges, to thentent they maye please every man.

The texte.

Let vs therfore folowe those thinges, whiche make for peace, and thynges where∣with one maye ediie an other. Destroye not the worke of god for a litle meates sake. All thinges are pure: but it is euyl for the man, whiche eateth with hurte of conscience. It is good neither to eate flesh, neither any thinge, wherby thy brother stombleth eithor falleth, or is made weake. Hast thou fayth? haue it with thy selfe before god. Happye is he, that condemneth not hymselfe in that thing, whiche he alloweth: For he that maketh conscience, is damned, yf he eate: because he eatethe it not of fayth. For whatso[euer is not of fayth, that same is syn,

We therfore, that are spiritual, leauyng suche contenciouse disputacionons let vs folow suche thynges, as make to peace, suche thynges, as nou|ryshe concorde, suche thinges, as encrease mutuall loue, and to be briefe, all such trade of lyfe, as maye make vs better, y* one maye the better helpe another, & not suche, as other maye therwith be offēded. This is the chiefe and principall poynte of our religion. Thou that arte stronger, beware y* for thy meates sake, thou destroye not the worke of God. Muche rather lose thy meate, than through occasion therof, y* thing be destroyed, whiche god redemed by y*e death of his sonne. As for meate is a thing, y* belongeth to man & is requisite for y*e ayde of worldly necessitie, but charitie is gods mater, when both be in ieopardy, let rather that gyue place, whiche bea|reth * lesse weight, not because in the meate eatyng there is any synne, or because one is pure, another vnpure, as the Iewes would haue it, or be]cause it is any offence to eate of euery kynde of meate, but because therby occasion of stoumblyng and misdeming is giuen, not because thou ealtest it, but because throughe eatyng therof, thou greuest thy weake and fe|ble brother, by meane wherof the meate, whiche by nature is cleane, forso]muche as thou in vsyng it regardest not thy neyghbours ieopardye, be|commeth vncleane. This poynthe muste we so greatly take hede vnto, and thynke, that better it were altogether to
abstayne from fleashe, and to eate hearbes, yea altogether to forbeare the drynkyng of wyne, than by eating or drynkyng to gyue thy brother occasion of sclaunder.

Nor saye thou this agayne vnto me, why feareth he, where no nede is? myne owne faythe and conscience condemmeth me not: nor saye thou what haue I with other mennes weakenes to do? Doest thou cousel me to leaue myne owne mynde, and to folowe his, and so begynne to folowe and vse a certayne choyse and difference in meates? No not so. I require not of thee to folowe his weakenes, but rather for a tyme to condescende vnto it vpon hope of his amendmente. I allowe this confidence of thine, in that thou despiseste suche differences of meates, but yet hide and couer this thy boldnes, yt thou see that thy brother be lyke to fall into ieopardye therby. Be contente that god in the meane tyme knoweth and approueth the strengthe of thy conscience. And yet muste the same for that tyme be dissembled, whyles thou auoydeste the daunger, and weakenyng of thy neighbours conscience, by leanyng & fashionyng thy selfe to his weak∩nes. And in the meane tyme take hede of this, that where thou sayest, thou regardest no suche choyse of meates, that this thy saying come furth and procede of a strong cǒscience, and not made for a colour to maynteine the pleasure, whiche thou hast to eatyng and drynkynge, nor for wantones. Beware also, leste, whiles thou dispisest and reprouest another for his sulpersticion in abstaynyng from meates, thy self in thy conscience doubte, and so be more strong in worde, than thou arte in faythe. Blessed is that man, whiche is of that strengthe in faythe, that in the acte, which he amoğ men approueth and maynteneth, he feele not within hym his conscience murmuring agaynst it, and in his hearte secretly condemne that, which in the face of the worlde it approueth. For who soeuer doubteth judyng wᵉ hismyself y*, it is vnlawful to eate, is euen by his owne conscience condēned. And why is he cōdemned? Because the acte he doth, cōmeth not of a strōg faythe, and an vpright conscience, but of a conscience grudgyng agaynste his doyng. For what soeuer commeth not of faythe, is ioyned with syn. For when a manne doubtyng of an acte whether it be euyll or not, whiche of it selfe is not euyll in dede, doth it yet nethelesse, he in so doyng declareth, y*, he woulde do a verie euyll thyng in dede, yt ocassion serued. Perfite godlynes in whome it is, surely auoydeth all suche thynges, as haue but euen an apparence of euyll. Whoso of malyce doth synfully, is well wor|thy* to be reproued, yt suche one wyll not be reformed, euen his company must be auoyded also. But when y* errour grow|eth by reason of infirmitie, he that is in suche errour muche more deserueth to be taught and warned, and not to be disdayned or mocked at.
The .xv. Chapter.

The texte.

 ¶We whiche are stronge, ought to beare the fraylnes of them, whiche are weake, and not to stande in oure owne conceites Let eu•rie man please his neighbour vnto his welthe and edifieng. For Christe pleased not hymselfe but as it is written: the rebukes of them which rebuked the, fell on me What soeuer thinges are written af•re tyme, they are wrytten for our learnyng, that we through pacience and comfort of the scriptu•res myght haue hope.

N Owe then yf we be stronger, than other, as we in dede*be, in somuche y*we herein nede nomâ to giue vs coun|sel, yet muste we take hede, lest whyle we repreoue an o|ther mannes small erreour and call it supersticion, we our selues fal into y*fer more haynous vice of arrogan|cie, but rather the stronger we be, the more besemeth it vs to beare with the weakenes of other. For as they, that are eyther elder, or stronger of body, vse not therfore to throw downe nor to trede vnder feete their yōgers, or suche as are not in strengthe able to matche w†thē, euen as though god had for y* purpose geuē mê strēgthe, to hurte therwith, whome they wyll, but rather the stronger they de, the more shame coumpte they it, to hurte tender yōthe, or feable olde age: so the more iudgement and learning we haue, somuche the rather are we bounde to temper oure selues to the weakenes of other, rather than, whylles we are of our learnyng prouide, and highly stande in oure owne con|ceyete, we prouoke to anger our weake brother, rather than either to suffer hym, or to cure his disease.

Let noman therfore for his gytfe please hymselfe, as though it w•re giuen hym to brag therwith, out let hym rather dispysynge hymsefe, please his neyghboyr, not that he shoulde for euerye purpose do so, but to do hym good therwith, and to make hym better, than he is. And this waye of curyng other mennes erours, Christ hymselfe taught vs, whiche beyng the very fountayne of al goodnes, vsed not the same as one y* pleaseth hym selfe, to the auauncyng of his owne glorie, but to helpe suche, as were out of the waye and had but weake & feable consciences, not onely despised the glorie, whiche he was worthy of, but was contended to be spitefully handled, euen as Dauid inspired with his spirite sayde before, that it shoulde be, in his .ix. psalme: the rebukes of them, whiche rebuked the, fell on me.* Which sentence is not only wrytten in the psalmes to thentent we should know it, but to folow it also, by his ensample learning, how
paciently and myldely our neyghbour should be suffered and borne with, vntyll suche tyme as he growe vp and be rype in Christes religion, and haue caste of his weake chyldyshnes. As he therfore submitted hym self to our vilenes, to thend he would by lytle and lytle exalt vs to a hygher state: so meete is it also that we of hym take example, how to allure our neyghbour to true

godlynnes, the example wherof layde playnly before oure iyes, as it were in a table in holye scriptures, muste we continuallly haue in remēbraunce, that as he bought vs not by any worldly meane, but by his sufferaunce redemed and saued vs, and for his humblenes sake was finally exalted to trewe and perfit glorie: so lykewyse shoulde we throughe sufferaunce of the weaker and the comforte of holy scriptures prouokyng vs to doe as Christe dyd, truste to receyue suche rewarde as is prepared for all suche, as folowe his steppes.

The texte.

The god of pacience and consolacion graunt you to be lyke mynded one towardes another, after the ensample of Christ Iesu, that ye all agreyng together, maye with one mouthe praise god, y*father of our lord Ies{us}. Wherfore, receyue ye one another as Christ receyued vs, to the prayse of god. And this I saye, that Iesus Christe was a minister of the circumcision for the truthe of god, to confirme the promises made vnto the fathers: and that the Gentiles might prayse god for his mercye, as it is written: For this cause I wyll prayse the among the Gentiles, and syng vnto thy name. And agayne he sayth: Rejoyce ye Gentiles with his people. And agayne: prayse the Lord al the Gentiles, and laude him al ye naciōs together. And agayne Esai sayth: there shalbe the roo•e of lesse, and he that shall ryse to raigne ouer the Gentiles: in hym shall the Gentiles truste. The god of hope fyll you with all ioye and peace in belieuing, that ye maye be riche in hope through the power of the holy ghost.

The general rule and summe of your profession is peace and concorde. And therfore beseche I god the authour of pacience, and hym, whiche by his secrete wrytynges encourageth vs to sufferaunce, withoute whose helpe we can do nothing at all, that he vouchesaue to graunte, that ye be in one mynde and consent knyt together, therin folowyng the example of Iesus Christe, who nothing somuche prayed vnto vs, as mutaull loue and concorde. And by this wyaye shall we well auaunce the glorie of* god, the father of Christe Iesus, yf as he taught and dyd towarde vs, we lykewyse do one to another: and by this meane shall men also vnderstand that we
are vnfaynedly Christes scholers, if as ye in one assente speake of Christe, ye through brotherly consente declare also, that ye are all knytte together in one mynde. Among you therfore which are Gentiles called from your ydolatrie to Christe: and you y* are lewes called from the shadowes of the law to perfite righteousnes, let there no dissencion remayne, but labour rather gladly to please eche one another of you. Receyue and myntayne eche other of you with your healping hande, even as our maister Christe gladly receyued you, not comptynge vpon the offences of your former lyfe, but brotherly embraying you, & all to thentent he would among men set furth the glorie of God his father, that ye doyng as he did one to another of you, his owne glory myght also be set out and spreade albrode. Christe pleased both kyndes of men, fyrste the lewes, to declare that* god the father was trewe in his worde, whiche perfourmed to theyr postelritie euē the same thing, that he in his prophets sayinges had promised to theyr forefathers, because they should gyue him thākes, whose good lucke was to receyue y* truthe of such thynges, as Moses law in figures & shadowes only represented. Christ pleased also the Gentiles, whiche had no suche promyse made vnto them, to thentent they beyng receyued into this welthy state, withoute any deserte, yea without any hope therof shoulde for that magnifie the goodsnes of god. To thentent (I saye) the lewes shoulde be glad, that they haue at the laste attayned vnto that they haue long loked for, the Gentiles also because they haue that thei loked not for. That this shoulde so be, was by the counsell of god long before decreed. For in the psalmes this wyse speaketh Christe to his father: For this cause* wyll I set furthe thy glorie among the Gentiles, and vnto thy name syng a song of prayse. Agayne in the canticle of the Deuteronomie it is sayde: Reioyse ye Gentiles with his people. And agayne in the. Cxvi. Psalm: Prayse the lorde all ye Gentiles, and laude hym all ye nacions together. Agayne the same also long before prophesied Esaie saying: Ther shalbe in that daye the roote of Iesse and he that shall ryse to raigne over the Gētiles, and in hym shall the Gentiles trust. And now ferther I beseche god, whiche by his prophets saying hath put you in this hope, that it maye please him now more abundantly to perfourme that thing in you, which he long synce promysed to do, that all heauines and dissencion secluded, it maye please hym to fulfyll you with all ioye and concorde, & that through faythe: that the hope whiche ye haue now already conceyued of god, maye dayly more and more be enriched and encreased through a confidence of a good and a cleare côscience, through the mighty power of the holy ghost.

The texte
¶ I my self am full certified of you (my brethren) that ye also are ful of
goodnes, and filled ẃ all knowledge, & are able to exhorte one another.
Neuertheless brethrē I haue sumwhat more boldely wrytten vnto you,
partly to put you in remembraunce through the grace ý is gyuen me of god:
that I should be the minister of Iesu Christe among the Gentiles, and should
minister the gospel of god́ that the offering of the Gentiles might be
acceptable, and sanctified by the holy ghost. I haue therfore wherof I maye
reioyce through Christe Iesu, in those thynges whiche pertayne to god. For I
dare not speake of anye of those thinges, which Christ hathe not wrought by
me, to make ý Gētiles obe∣dient with worde and dede, in mightie signes and
wonders, by the power of the spirite of god: so that from Hierusalem, and
the coastes rounde about vnto Illiricum, I haue fylled all countreyes with the
gospel of Christe.

And this speake I not, because I mistrust your goodnes, as of whomé I
am thus ferfurth persuaded, that ye of youre owne good wyll are ful of
charitie, and endewed with suche knowelege, as are without my councell
able to gyue eche other of you in these matiers good advise. But yet haue
I sumwhat familiarly and liberally wrytten vnto you, not to teache you, as
ignoraunte, neither to commaunde you, as people ylwylled, but to put you
in remembraunce what is beste to be done, to thentent that it whiche ye
well know muste be done, and your selfes frely doe, ye do the same more
 plentifullye throughhe myne encouragyng, in this behalf doing my duetie
committed vnto me by god being therof vnworthy, folowyng the wyl and
pleasure of Iesus Christe, whose worke I labour in, to the vtterest of my
power̺ that by the auuancyng of the glorie of his ghospell among you,
whiche are Gentiles, I maye vnto hym offer a pure sacriice. And this
thynke I to hym a moste accepted sacriice yf I offer you vnto hym in
suche cleannesse, as besemeth hym, euē as a holy sacriice, and pourged
not wyth carnall cerimonies, but with the holy ghost, whiche is the onlye
authoure of perfite holynes.

And synce I see, that I haue alreadye in manye of you brought this tó
passe, surely I maye lawfully glorie, not bosting myselfe before the world,
but reioysing before god of my prosperouse preachyng, for whiche yet
neither thanke I my selfe, nor my labour, but Iesus Christ, whose deputie
I am, by whose assistēce I execute the office of preachyng cōmitted vnto
me. My mynde can not abyde to make rehearsall of other mennes actes,
leste in so doyng I might seme to take vpon me the prayse, which they
haue de|serued: but only speake wyl l of suche thinges, as Christ hath by
my own ministerie done, whiche is, that the wycked Gentiles all gyuen to
ydola|trie, are nowe become obedient to the gospel, moued therto partly
by my wordes and deedes, and partely by the great myracles and wonderfull* workes by me shewed, for the establyshment of my doctrine, shewed (I saye) not so muche by my power and strength, as by the myghtie power of the spirite of god, to whome I am nothyng els, but as an instrument and minister. So that then whyles I thus glorie of the luckie successe of my preachyng, I do not so muche auance my owne glorie, as the glorie of Christe. And in this behalfe do I lawfullye glorie, whiche in suche sorte gyue the prayse of my preachyng to god, that I yet therin gyue place to no manne.

The texte

¶ So haue I enforsed my self to preache the gospel, not where Christ was named, leste I shoulde haue buylte on another mannes foundacion: but as it is written, to whô he was not spoken of, they shall see: and they that heare not shall vnderstande. For this cause I haue •ene ofte let (and am let as yet) that I coulde not come vnto you: but now seyng I haue nomore to do in these countreyes, and also haue bene desirouse many yeares to come vnto you, whensoever I take my iourney into Spayne, I wyll come to you, for I trust to see you in my iourneye, and to be brought on my waye thitherwarde by you, after that I haue somewhat enjoyed your aquaintaunce.

Nor haue I preached the gospell after a commen sorte, but haue vntily this tyme preached in suche countreies, where Christes name was not yet hearde of, and laboured busilye for that prayse at goddes hande, that by me the foundacions of christian religion myght be more enlarged, and the compasse of his dominiō more spread abrode. Nor mynded I to build vpon the foundacions• whiche other of the apostles had layde, because as it is a harder poynte to sette vp the begynnynges of religion, than to mayntayne that, which is set vp already, so thought I that this acte more belonged to the gospel, specyally synce I perceyued, that it was so long beefore sayde by the moste holy prophete Esai? To whome (sayth he) he was not spoken of, they shal see, and they that hearde not of hym, shall vnderstannde. And this desyre to enlarge the faythe of Christe hathe so greatlye• troubled me, that hitherto I coulde not see you, albeit I was verye desyrourse to do so, but wheras I oftentymes purposed to come thither vnto you• busines styll hindered me, I thinke the spirite of Christ so gouerning me. But nowe after that I haue gone ouer all Achaia and Macedonia, in whiche countreyes I see no place, but that in it I haue set the foundaciōs of christian fayth, and am nowe this manye eares in great desyre to see you, I truste I shall haue occasion to satisfye this my desyer, that when I
go into Spaine, by the way thitherwarde I shal see you, and by you be brought on my way thitherwarde, and yet not before that I haue taryed with you for certaine daies, & haue with your good company partely satisfied my desyre. And this (I trust) by y• favor of Christ shal shortly be done.

The texte.

Now goe I to Ierusalem, and minister vnto the saintes. For it hath pleased them of Macedo••a and Achaia to make a certaine distribucion vpō the poore saintes, which are at Ierusalem. It hath pleased them verely, and theyr debters are they. For if the gentyles be made partakers of theyr spiritual things, theyr duetie is to minister vnto the in bodily thynges. When I haue perfourmed this, & haue brought them this fruite sealed, I wyl come backe againe by you into Spaine. I am sure, that when I come vnto you, I shal come with aboundaunce of the blessyng of the gospel of Christ.

But at this present tyme purpose I to go to Ierusalē, to deliuer vnto the poore Iewes that there are, & are christian men, the free almes of the Macedonians, & of them that dwel in Achaia, deliuered by them vnto me. For so to do they thought good, that with a sūme of mony indifferētly gathered of suche as were disposed frely to geue, to refreshe the pouertie of some that are at Ierusalem, whiche beyng poore in substaunce, are yet in godly religion riche. Nomand compelled theh so to do, but so thought they, & in my mynde, therin they thought well, forasmuche as they are bounden vnto them for religions sake, deliuered fyrrst vnto them at theyr hād. And for that cause synce the people of Ierusalē fyrrst departed the doctrine of Christ with the gētiles, reasonable it is, that they again depart with theh with some part of theyrs mony, with suche vile reward recōpensyng yε pre|cious treasure whiche they haue receiued. Thone sorte frely departed wᵗ suche treasures, as belong to yenselyhelth of the soules, the other frely & wyllingly geue that, whiche appertaineth to bodily necessities. Theryfore as sone as I haue herein done my duetie, & deliuered this mony to them, to whō it is purposed, (for both mynde I to deliuer it my selfe, & the money sealed, lest either any part therof be by some deceitfully take away, or els lest my selfe might be suspected, as one y* hath taken some part therof, be|cause I labor in an other mans busines for nothyng) I wil in my journey to Spainward go by you. And though I make hastie spede into Spain to preache the gospel vnto them, yet wil I not thinke it paineful to tary & spende some tyme among you, nothyng doubting, but that when I shal come vnto you, I shal so come, & find you suche, y* my cōmyng shalbe to y* great glory & praise of Christ, whiles both ye wᵗ godly mindes receiue me merily, & I through the helpe of God in al pointes satisfie your desyres.
I beseech you brethren for our lord Iesu Christes sake, and for the loue of
the spirit that ye helpe me in my busynes with your praiers to God for me,
that I may be deliuered from them, whiche beleue not in lewry: and that
this my service whiche I haue to do at Ierusalem, may be accepted of the
saintes, that I may come vnto you with ioy by the wyll of God, and may be
with you refreshed. The God of peace be with you al. Amen.

In the meane season I beseeche you for our lorde Iesu Christes sake, and
for the vnfained charities sake, whiche we haue by his spirit receiued that
forasmuche as I can not yet presently haue your cūpany, that at lest in
your godly prayers & peticions made vnto God, ye wyl helpe me
labouryng & trauailyng in suche daūgerous busines, as I do, that by his
helpe I may be deliuered frō the misbeleuers that are in lury, & suche as
resist the gospel of Christ that theyr malice hinder no part of the fruit of

our preachyng, and that this myne office in deliueraunce of this money,
whiche I am now about to make at Ieru••lē, may without any lette be
pleasaūt & thākeful to the good & deuoute people there, that when this is
done, as I would haue it, both my comyng by y• wyl of God may be vnto
you ioyful, & that I may after great labors taken, be a whyle among you
refreshed. But to finishe the exhortacion that I begunne, I beseeche, that
the God of true peace, the father, author & mainteiner of cōcorde, may
alway abide among you, whiche as resisteth & goeth farre from proud
and sedicious persons, so is he gotten & kept with mutual cōsent &
agrement.

The .xvi. Chapiter.

I commende vnto you Phebe our syster, (whiche is a minister of the
congregacion of Cenchrea) that ye receiue her in the lorde• as it becômeth
saintes, and that ye assist her, in whatsoever busynes she needeth of your
ayde. For she hath succoured many, & myne owne selfe. Grete Prisca & a••o
Aquila, my healpers in Christ Iesu, whiche haue for my life layd doune theyr
owne neckes. Vnto whō not I onely geue thākes, but also all the cōgregacions
of the gentiles. Likewise grete the cōgregacion, that is in their house. Salute
my welbeloued •penetes, which is the fyrst fruite of Achaia in Christ. •rete
Mari whiche bestowed muche labor ou vs. Salute Andronicus and lunia my
cosyns, and prisoners with me also• which are well taken among the
Apostles, and were in Christ before me. Grete Amplias my beloued in the
lorde. Salute Vrbā out helper in Christ, and Stachis my welbeloued. Salute *appelles approued in Christ. Salute them, whiche are of Aristobulus houshold. Salute Herodian my *yusman. Grete them that be of the houshold of Narcissus, whiche are in the lorde. Salute *riphena & *riphosa, whiche women labor in the lorde. Salute the beloued *ersis, whiche lab•red muche in the lorde. Salute *ufus chosen in the lorde, and his mother and myne. Grete Asin∣critus, Phlegon, Herman, Patrobas, Mercurius, and the brethren, whiche are with them Salute Philologus and Iulia: Nereus and his sister, and Olimpa, and al the saintes, whiche are with them. Salute one another with an holy kysse. The congre|gacions of Christ salute you.

B
Vt yet by these letters I commende, vnto you our si|ster Phebe, who went hence vnto you, to whom I deliuered these letters to be brought thither, who hath w† all diligence succoured and sustained the christian con|gregacion at Cenchris, desiryng you so to receiue and vse her, as is mete for such a woman to be receiued, as* for good people hath done muche, and to ayde her in al suche thynges, as she shall neede to haue your healpe in. And surely mete it is, that ye helpe her, forasmuche as she hath ofymes both succou|red many other good people and me also. Grete in my name Prisca, and her husbande Aquilla, whiche is a Iewe, of the countrie of Pontus, whi|che holpe me, when I was in ieopardie of the Iewes, liyng in watche for me, and that did he, lest through some naughtie people the preachyng of* Christes doctrine might be setted, so farfoorth, that for defence of my life they put them selues in ieopardy of theyr owne, as folke redy to auēture theyr liues for the sauegarde of myne, for whiche goodnes not onely I geue them thākes, but with me al the congregacions of gentiles, partly because they do for other likewyse as they haue done for me, & partly be|cause they thynke, that the benefite, whereby I was saued, generally bellongeth to all men. And salute not them onely, but also all theyr family. Grete Epenetus, for his laudable maners well worthy to be so called, &

to me for this specially beloued, because I maye well call hym the fyrste fruites of Achaia, as whome of all that countrey I fyrst brought to Chri|stes religion. Greete Maria, whiche not without ieopardyde and payne, hath done muche for me. Greete ye Andronicus and Lunia, bothe my co|syns and also imprysoned somtyme with me, whiche are among the Apol|posties* wel taken, and in the number of the. lxxii. famouse in godly religion, yea which go beyond me in this tytle of dignitie, that they professed Christ, before I dyd. For yf we lawfully honoure suche, as were
fyrst borne of theyr parentes, how muche more lawfully ought we to
honoure them, that are fyrst borne agayne in Christe? Salute Amplia,
whome for his singular godlynes sake I loue with all my hearte. Salute
Vrban the fellow and helper of my labours, in suche thynges, as
apertayne to Christes gospel, and Stachis his felowe, whom I tenderly
loue. Salute Apelles, whiche hath by many affliccions sufferynge for
Christes sake bene well as|sayed, tryed and founde sure. Salute them that
are of Aristobulus hous|holde. Salute Herodion my kynsman. Greete
them, that be of the house of Narcissus, especially them, that are new
borne in Christe. Salute Try|phena and Tryphosa, whiche women with
theyr busye labour and care promote the gospel. Salute Persis, whome I
*yngulerlye loue as one y* hath taken muche payne in auauyncyng the
gospel of Christ. Salute Rufus a vertuouse and a religiouse man, and his
mother whome I coumpte euen as myne owne mother also. Salute
Asyncritus, Phlegon, Hermes, Patrobas, Herman, and other brethren, that
are with them. Salute Philippologus, and his wyfe Iulia, Nereus and his
syster, and Olympia, with al good people, that lyue with them. Salute eche
one another of you with a holy lystate, with a chaste lystate, without
dissimulacion, and suche one, as maketh a playne profe of perfite
concorde. All the cōgregacions of Christ salute you, whose good wyll and
loue borne vnto you I well knowe. And this thyng I desyre you brethren
to beware of them, which sowe deuision, & gyue occasion of euyll among
you, labouring to bryng you into a newe kynde of doctrine, contrarie to
that ye haue receyued, laboryng to myngle christian religiō and iewyshe
ceremonies together. Knowe suche, that vpon the same ye maye auoyde
them. And it is not hard to know them. For they teache not sincerely right
document, nor go vnfaynedly aboute Christes busynes, but go aboute
theyr bealyes and other aduaantage, whyles they with flatteryng and
pleasaunt wordes, rather than with holsome, deceyue simple mennes
myndes, whom they easely deceyue vnder the coloure of holynes. For
your obedience is in euery place spoken of abrode, for the whiche I am
very glad.

For the fyrst step to godly lyfe is to be obedient. But yet muste euery man
diligently take hede, whom he doth obeye. Simplenes is a thynge worthy*
prayse, but because the same suspecteth nothyng, it is oftetymes
decayed. Wherfore I would haue you in suche sort to be simple, that ye
neither hurt nor deceyue any man, but yet be wyse & well aдуysed to
folowe suche thynlges, as are good, and to auoyde suche thynges, as
corrupt godly lyfe. I am not ignoraunt, that there be many, y*resiste the
gospel of Christ, which by Satan labour to let mennes saluacion. Some
persecute, some vnder
a false colour of religion drawe men from Christ, & allure them to Moses law. Do ye nomore but continue on, god wyl assiste your endeoures, who being your defèder, no cause haue ye why to feare. For as he is migh|tier so wyll he trede downe, & breake into pieces Satan your mortal enemie, and wyth his power overcome & bryng hym vnder your feete, and y* within short time. The grace of our lord Iesus Christ be alway w^j you al.

The texte.

Timothie my worke felowe, and Lucius and Iason, and Sosipater my kynsmen sal|lute you. I Tertius salute you, whiche wrote this epistle in the lorde. Caius my hoste & the hoste of al the congregacions saluteth you. Erastus the chamberlayne of the citie saluteth you And quartus a brother saluteth you. The grace of our lorde Iesu Christe be with you all Amen.

Timothie of Derbe my companion in preachyng y^e gospel greteth you, & with him Lucius and Iason of Thessalonica, & Sosipater the sonne of Pyrrhus of Beroe, my kynsmen. And I Tertius salute you, whiche for a charitable zeale borne toward ye wrote this epistle, whyle Paule endylted* it. Caius also one among fewe of them, that I baptized, saluteth you, at whose house I nowe lodge, and not onlye I, but all the congregacion of christiā men, to whō all he is a gentill hoste, when nede is. And Erastus chamberlayne of the citie of Corinthe saluteth you. And also Quartus a brother. The fauer of our lorde Iesus Christe be alway with you al, which my desyre god graunt to establishe and make sure.

The texte,

To hym, that is of power to stablyshe you accordyng to my gospel, and preachyng of Iesus Christ, in vttteryng of the misterie, whiche was kepē secrete, synce the worlde belgan, but nowe is opened by the scriptures of the prophets at the commaundemente of the euerlastyng god, to stere vp obedience to the fayth published among all nacions: to y^ same god, whiche alone is wyse, be honour & prayse through Iesus Christ for euer. Ame.

To hym that without my helpe is of power and able to stablyshe & con|firme you in this kind of life, which ye haue by my ghospel learned, wherin I preach Iesus Christe, by whiche gospell Moses lawe is not vttterlye abolyshed, but the secrete purpose of god, whiche many yeares paste hath ben hydden, is now accordyng to the olde sayinges of prophets through the brighte lyght of the gospell spreade abrode and opened, and that by the ordinaunce and commaundement of god, who hathe put vs in truste to preache and declare the same secrete misterie,
that when the secret point of religion expressed in the gospell is playnly shewed to all men, wherby all worshipping of deuils is abrogate, and the ceremonies of Mo|ses law cease, all shoulde through fayth be obedient, and submit themselfe to god, who only hath the true wysedō, to hym (I saye) geue we thankes through Iesus Christ, to whom be glorie and prayse for euer. A|men.

FINIS.